NOVEMBER 1805.

Art. CLII. *Madoc. By Robert Southey.*

[*Concluded from page* 426.]

THE ſecond part of the poem, entitled "Madoc in Aztlan," contains deeds of a much more marvellous nature than thoſe which we have either witneſſed or even heard of in Wales. From the commencement of the firſt to the cloſe of the eighteenth book, the ſtory is formed upon a plan uncommonly intereſting. Dreadful tidings, unexpected difficulties, unparalleled exertions, and unhoped for ſucceſs, inceſſantly crowd upon our attention; and we can hardly ſtop until we ſee the iſſue of the glorious conteſt.

By the terms of the peace which Madoc, in the firſt part, made with Aztlan, the Aztecas were prevented from offering any more human ſacrifices. Chriſtianity was not, in conſequence, impoſed upon, though ſtrongly recommended to their acceptance. Some of the chiefs diſcovered an inclination to embrace this milder diſpenſation, and many of the Hoamen openly renounced their former rites. The prieſts perceived their craft in danger, and, in the abſence of Madoc, had recourſe to their accuſtomed arts. Strange voices were heard in the temples, and on the field of the ſpirit. The gods manifeſted their wrath by dreams, viſions, ſigns, and calamities: and not only the welfare, but even the exiſtence of the ſtate, is repreſented to the people as depending upon the immediate reſtoration of their fathers' worſhip, and the entire extirpation of the ſons of Ocean. Aztlan is now ſufficiently terrified, and many of the Hoamen are prepared to follow whatever line of conduct their ghoſtly-infernal counſellors might think proper to preſcribe.—Such was the poſture of affairs when Madoc arrived. Cadwallon immediately communicated his apprehenſions reſpecting the altered faith of the ſavages. No open rupture had as yet taken place. The prieſts, on the contrary, were more frequent in their viſits at Caermadoc, and more laviſh than ever in their profeſſions of indiſſoluble friendſhip. When Yuhidthiton, however, was charged with being privy to

thoſe ſecret plots which were then ſuppoſed to be forming againſt the Cymry, at the court of Aztlan, the more noble ſoul of the warrior would not ſuffer him to diſſemble his ſentiments: and Prince Amalahta, ſon of Erillyab, in a fit of intoxication, during the entertainment which his mother prepared for the reception of her great deliverer, revealed the whole conſpiracy. War, at length, is denounced on the part of Aztlan; and, at the "Feſtival of the Dead," the infernal wiles of the prieſts are, in a great meaſure, brought to light. A deſperate attempt is then made to perſuade the Hoamen to return to their former vaſſallage and ſuperſtition: and the reader is kept, for ſome time, in the moſt painful ſuſpenſe reſpecting the final iſſue.

The Lord of Ocean and his comrades then, at the call of Erillyab, approached

——— "the dell, where now the idolaters
Had built their dedicated fire, and ſtill
With feaſt, and fits of ſong, and violent dance,
Purſued their rites. When Neolin perceived
The Prince approach, fearleſsly he came forth,
And raiſed his arm, and cried, Strangers, away!
Away, profane! hence to your mother-land!
Hence to your waters! for the god is here;—
He came for blood, and he ſhall have his fill!
Impious, away!

"Seize him! exclaimed the Prince;
Nor had he time for motion nor for flight,
So inſtantly was that command obeyed.
Hoamen, ſaid Madoc, hear me! .. I came here
Stranger alike to Aztlan and to you;
I found you an oppreſſed, wretched race,
Groaning beneath your chains. At your requeſt,
For your deliverance, I unſheathed the ſword,
Redeemed you from your bondage, and preſerved
Your children from the ſlaughter. With thoſe foes,
Whoſe burthen ye for forty years endured,
This traitor hath conſpired, againſt yourſelves,
Your Queen, and me your friend: the ſolemn faith,
Which, in the face of yonder ſun, we pledged
Each to the other, this accurſed man
Hath broken, and hath ſtained his hands this day
With innocent blood. Life muſt atone for life.
Ere I deſtroy the ſerpent, whom his wiles
Have trained ſo well, laſt victim, he ſhall glut
The monſter's maw.

"Srike man! quoth Neolin.
This is my conſummation! the reward

Of

Of my true faith! the beſt that I could aſk,
The beſt the god could give: . . to reſt in him.
Body with body be incorporate,
Soul into ſoul abſorbed, and I and he
One life inſeparable, for ever more.
Strike! I am weary of this mortal part;
Unite me to the god!"

Madoc pauſed, in admiration of the ſavage's fortitude. Neolin perceived

"The auſpicious moment, and ſet up his cry.
Forth, from the dark receſſes of the cave,
The ſerpent came; the Hoamen at the ſight
Shouted, and they who held the prieſt, appalled,
Relaxed their hold. On came the mighty ſnake,
And twined, in many a wreath, round Neolin,
Darting aright, aleft, his ſinuous neck,
With ſearching eye, and lifted jaw, and tongue
Quivering, and hiſs as of a heavy ſhower
Upon the ſummer wood."

All now was agitation. "The Britons ſtood aſtounded; the multitude fell prone, and worſhipped:" and, if Madoc had pondered another moment, the "evil ones" had effected their purpoſe. Inſtantly he ſmote Neolin within the folds of the ſerpent, and purſued the monſter, with fire and ſword, to his den. Having burnt both the god and his prieſt, our hero ſcattered their duſt on the winds of heaven, that no relic ſhould any longer remain to remind the people of their accurſed ſuperſtition. This book is an uncommon diſplay of poetical talents; though its contents are highly marvellous, and put credulity itſelf almoſt to defiance. On the morrow after this ſtrange encounter, the Hoamen were initiated into the Chriſtian faith, and, from that time, they and the Cymry became one people.

Having rooted out the riſing ſpirit of diſaffection and rebellion at home, the Britons and their allies had now to contend with the whole force of the Aztecas. Once before had Madoc ſubdued them in open fight. The recollection of that diſgrace induced the prieſts to have recourſe to wiles and ſtratagems, to ſtir up the people to revenge, and to prevent another diſcomfiture. While aſſembled in the temple, at the ſolemn hour of ſacrifice, to wait the arrival of the gods, Tezozomoc, their chief ſervant, pretending to have learnt their will by prayer and faſting, declared that they would not come until a ſtranger's blood ſhould ſmoke upon their altar. Two warriors are then diſpatched to the ſettlement of the Cymry, accompanied by a choſen band, to lie in ambuſh for a victim. Their

adventure is in the night. The dawn had ſcarcely unſealed the eyelids of the morn when they reached the confines of Caermadoc. Cloſe by his unfiniſhed cot Caradoc lay ſleeping. Halala no ſooner perceived, than he deſcended the cliff to ſeize his prey.

> "That inſtant, o'er the Briton's unſeen harp
> The gale of morning paſt, and ſwept its ſtrings
> Into ſo ſweet a harmony, that ſure
> It ſeemed no earthly tone. The ſavage man
> Suſpends his ſtroke; he looks aſtoniſhed around;
> No human hand is near; .. and hark! again
> The aërial muſic ſwells and dies away.
> Then firſt the heart of Halala felt fear.
> He thought that ſome protecting ſpirit lived
> Beſide the ſtranger, and, abaſhed, withdrew."

Nothing could be more happily conceived or ſeaſonably introduced than the above lines. But the day before, Halala fell a priſoner into the hands of Caradoc, though the Lord of Ocean diſmiſſed him with impunity, in hopes that examples of mercy might induce his deluded countrymen to think more ſoberly on the ſubject of peace and war. Now that their fates were reverſed, the power of revenge gave the ſavage the moſt "malignant joy." But when "he raiſed his ſpear to ſtrike," the ſuppoſed interpoſition of heaven was inſtantly diſplayed in favour of the then unconſcious bard. In the meantime Caradoc aroſe, and the Britons betook themſelves to their uſual employments; but the Aztecas, intent upon the object of their miſſion, remained in their lurking holes. Madoc was then ſeen in every place, ſurveying the riſing habitations of the colony; and little Hoel, playing by his ſide, delighted chiefly in attracting his notice. Being now on the outſkirts of the ſettlement, the boy deviated to the thicket, and would laughingly tempt his uncle's purſuit. Ocelopan immediately perceived, and ſeized him. Our hero ran to his reſcue. Halala followed at a diſtance, until they reached the ſpot where the ſavage band was placed in ambuſh. Both the prince and his nephew are then their priſoners.

To point out all the beauties and excellencies of this part of the poem, however, would be endleſs. Indeed almoſt every ſcene in which little Hoel makes his appearance, from the moment we diſcover him at the cottage of Cadwallen, until we take our final leave of him, is exceedingly intereſting. The manner in which he is conveyed to Aztlan, and received by the high-born damſels devoted to the ſervice of the temple, the ſong of death they raiſed for him, and his funeral proceſſion, are admirably invented for "the purpoſes of poetry."—

Every

Every eye is now fixed upon the Ocean Chieftain. The prieſts had prepared the knife of ſacrifice, and the gods were in readineſs to receive their long wiſhed-for offering, when Coanocotzin decreed that his noble foe ſhould not die the death of the coward. Life, liberty, and glory were promiſed him, on condition he ſhould have it in his power to ſubdue ſix warriors ſucceſſively in ſingle combat. Ocelopan he had ſlain, and Halala had almoſt ſhared the ſame fate, when every Azteca was ſummoned to the defence of the city againſt the ſmall, though formidable force now led on by Cadwallon. Madoc, in the meantime, is conveyed in bonds to the temple, until the fate of the battle ſhould be decided. At midnight, however, he is releaſed by a female hand, who conducts him to the cave where little Hoel was ſepulchred—a living ſacrifice to the god of the waters. With the reſcued ſon of Llaian he directs his courſe to Caermadoc; meets the diſconſolate mother in the wilderneſs, who would not, for a long time, believe the reality of what ſhe beheld; receives, from Goervyl, the dreadful account of the aſſault made upon her and the reſt of the women by Prince Amalahta, and the twelve leagued Hoamen; puts on his arms, and immediately joins the Britiſh hoſt before the gates of Aztlan. The tidings are no ſooner ſpread that Madoc is alive, and in the war, than the iſſue of the battle is decided. All hopes of a ſucceſsful defence being now extinguiſhed, Coanocotzin nobly oppoſed our hero, and fell. The Britons and Hoamen then triumphantly take poſſeſſion of this celebrated "Queen of the Valley."

The remainder of the poem, from the eighteenth book to the end, may be conſidered as a kind of winding up of the whole. It might certainly be curtailed to great advantage. We loſe ſight too much, and too frequently, of the Cimbric prince. Many extraneous things are introduced, which, however excellent conſidered in themſelves, have ſcarcely any connexion with the leading object of the work. The execution is not inferior; but the intereſt we feel in the peruſal, as we advance, gradually decays. Of this the reaſon is obvious—we have hardly any thing farther to look for. Every thing is decided from the moment Madoc appeared in the war, before the gates of Aztlan. We feel deeply intereſted in the tragical fate of Coatel and Lincoya, and the epiſode of Caradoc and Senena is exceedingly beautiful. "The Sports," "Mexitli," and "The Cloſe of the Century," reflect credit, no doubt, on the poet, but they have no relation whatever to the Cymry, and, ſurely, the Aztecas might have migrated without all thoſe prieſtly machinations.

Though we are not aware that Mr. Southey has borrowed many of his materials from any of his brother bards, it is our opinion that he is greatly indebted to the hiſtorians of Columbus and Cortes. Some of the moſt intereſting particulars, in the ſecond part of the poem, correſpond, with conſiderable exactneſs, to the accounts given of the diſcoveries and achievements of thoſe illuſtrious adventurers. The reſemblance which Aztlan bears to Mexico is very obvious. They are each ſituated in a fertile vale, on the banks of, or rather ſurrounded by a lake. Numerous cities cover thoſe extended plains, which are alike ſubject to the ſovereigns of their reſpective capitals. The Mexicans, when they were diſcovered and ſubdued by the Spaniards, could not aſcribe their exiſtence as ſuch to a very remote date; and the Otomies, a fierce uncivilized people, who then poſſeſſed a great part of the mountainous country, were ſuppoſed to have been the reſidue of the original inhabitants;—Aztlan was uſurped by the Aztecas about forty years only before Madoc's arrival, during which period the rightful poſſeſſors groaned in ſervitude, and under oppreſſion, in the moſt barren and inacceſſible parts of the mountains. Cortes availed himſelf of the aid of the ſurrounding independent nations and diſaffected cities, to overthrow the empire of Montezuma;—Madoc was joined by the Hoamen, to ſubdue the power of their conqueror, Coanocotzin. The Briton and the Spaniard were ſeized, by ſtratagem, in order to be offered up to the god of war,—but the object of the ſavages, in regard to both, was defeated. The Europeans could not thoroughly conquer the Mexicans until they had conſtructed a ſufficient number of brigantines to command the Lake;—nor did the Aztecas conſider themſelves as ſubdued, and compelled to leave their uſurped dominions, before they were attacked on the water as well as by land. Indeed "The Lake Fight," in both caſes, is the laſt deciſive effort for the maſtery. In all the above particulars, and in many others which might be ſpecified, the reſemblance is very ſtriking. For the readers of Madoc, therefore, it would be no bad advice, that they ſhould peruſe, at the ſame time, the Hiſtory of America, by Dr. Robertſon. At the cloſe, they will probably be at a loſs which to admire moſt—the hiſtorian or the poet.

Had the author, however, choſen either the Spaniſh or Portugueſe adventurer for his hero, the intereſt of a very conſiderable, if not the beſt part of the poem, would have been unavoidably loſt. Aſcribed to a Britiſh prince, it has the advantage of being national; beſides every thing which could be ſaid of Columbus and Cortes may, without any impropriety, in the

region of fancy, be attributed to our countryman. Indeed the conquerors of the Weſt Indies are rather too well known to be made the ſubjects of epic poems. The fate of Madoc is ſufficiently involved in myſtery to admit of being modelled to any plan.

Our ideas of the ſubject or action of this poem are ſufficiently evident from the account we have now given, and the quotations we have made. Though many things are introduced which have no neceſſary connexion with the main deſign, yet the unity of the whole is uncommonly well preſerved. The reader is ſcarcely ever ſenſible of a digreſſion. Every thing, as he advances, appears to be in its proper place: and it is not until he gains the end, reflects, and reexamines, that he can point out any parts which are erroneouſly brought in, miſplaced, or might be altered for the better. In greatneſs, the ſubject is equal to any of thoſe which have hitherto been choſen upon ſimilar occaſions; and our readers, we are perſuaded, will perfectly coincide with us in opinion, that it would be extremely difficult to conſtruct a fable, ſome of the latter part excepted, upon a plan more intereſting.

"The manners of the poem," the author informs us, "in both its parts, will be found hiſtorically true." This is perfectly correct. He ſeems to have adhered, with a ſcrupuloſity unuſual in writers of this deſcription, to the evidence of facts. No ſupernatural machinery is at all employed, and the work has greatly the appearance of being a narration of real events. The characters of the Britons are not very diſcriminately drawn. Madoc is certainly an object no leſs of admiration than of love. He poſſeſſes uncommon dignity, wiſdom, courage, and humanity. The Welſhman is now and then apparent, but his conduct is uniformly under the direction of ſound ſenſe and ſober reaſon. War he hates from principle, but he never ſhuns a foe when the cauſe of juſtice requires him to unſheath the ſword. Cadwallon is diſtinguiſhed by no very extraordinary qualities. To ſay that he is wiſe, prudent, virtuous, brave, and faithful, is to ſay nothing. David, the Welſh monarch, is a dark, gloomy, ſuſpicious, cruel tyrant, and his character, as far as we have to do with him, is very well ſupported. Of Ririd we hear but little. Our acquaintance with Rodri and young Llewelyn is complete, though we have only one interview with the former, and but two with the latter. In their veins the blood of the ancient Britons ſeems to flow warm and uncontaminated. The author has ſucceeded far better in delineating the characters of the ſavages. This is a more novel field, and he appears, in a great meaſure, to have reſerved his ſtrength for it. The warriors of Aztlan were nu-

merous. Coanocotzin, their chief, was noble minded, brave, and intrepid. Yuhidthiton is diſtinguiſhed no leſs by his valour in war than his moderation in peace. His reply to the treacherous prieſt, who wiſhed him to put on the ſemblance of friendſhip towards the Britons, in order gradually to deceive and ultimately to deſtroy them, will not eaſily be forgotten by thoſe who retain any regard for integrity, conſiſtency, and dignity of character. Ocelopan and young Halala have great claims on our attention. The laſt particularly, in our eſtimation, is the beſt drawn in the whole poem. His ſpeeches and conduct, on all occaſions, are beyond every thing characteriſtic of a noble, impetuous, undaunted ſavage warrior. Careleſs, to the laſt degree, of life, it is hardly poſſible to conceive what he would not dare. But we are principally ſtruck with the deſcriptions given of the prieſts. They occupy a large ſhare of the poem. Indeed the overthrow of Aztlan is entirely aſcribed to their infernal counſels and intrigues. The truth of this was declared and maintained by the beſt beloved lady of Coanocotzin, as ſhe was going to be ſlain, in order to accompany her dead lord in the other world. At that ſolemn moment ſhe called Yuhidthiton, his ſucceſſor, and warned him againſt the wiles of thoſe wicked men. Young Malinal had often cautioned his brother on the ſame ground, and even predicted the moſt fatal conſequences from the obtruſive interference of ſuch ghoſtly adviſers. Our readers have already ſeen ſomething of Neolin—than whom a more treacherous, ſavage-hearted, inhuman demon never exiſted. The following is a portrait of the prieſt who received little Hoel, for the ſacrifice, from the arms of Ocelopan:

> "His dark aſpect,
> Which nature with her harſheſt characters
> Had featured, art made worſe. His cowl was white;
> His untrimmed hair, a long and loathſome maſs,
> With cotton cords intwiſted, clung with gum,
> And matted with the blood which every morn
> He from his temples drew before the god,
> In ſacrifice: bare were his arms, and ſmeared
> Black: but his countenance, a ſtronger dread
> Than all the horrors of that outward garb,
> Struck, with quick inſtinct, to young Hoel's heart:
> It was a face, whoſe ſettled ſullenneſs
> No gentle feeling ever had diſturbed;
> Which, when he probed a victim's living breaſt,
> Retained its hard compoſure."

The ſavage women are hardly diſtinguiſhed ſufficiently from the Britiſh. The deſcriptions given of the one might, with very

very little variation, be applied to the other. The gentleneſs and tenderneſs which Coatel diſplays would do honour to a lady of the moſt civilized clime. The ſpeeches and converſation of Erillyab might, without any impropriety, under a change of circumſtances, be put in the mouth of the affectionate and accompliſhed Goervyl. Between the females of either hemiſphere we certainly do not find a ſufficient diſcrimination of character.

Before we conclude our account of this celebrated performance, ſomething ſhould be ſaid of the language. This undoubtedly is not its chief excellence. The ſtyle, in many places, is trailing, flat, and unintereſting,—deficient both in ſtrength and animation. The author ſeldom avails himſelf of any artifical ornaments. Tropes, figures, and ſimilitudes, which are indiſpenſably neceſſary to ſupport the intereſt of the narration in poems of ſuch length, are very ſparingly introduced. An apparent, not to ſay affected, ſimplicity of diction pervades the whole work. Sometimes the language is uncommonly proſaic, and but rarely aſpires to the dignity of the epic ſtyle. Of this the author ſeems to be aware, from the triads prefixed to the work. And what leſſens its merits, in our eſtimation, may poſſibly, in his, be a recommendation of the poem.

Though we feel ourſelves compelled to make theſe obſervations, it is hardly neceſſary to add, that upon the whole we think very highly of this performance. The ſtory may claim the firſt ſtation among thoſe of the beſt written poems of the kind, both ancient and modern: the characters, taken altogether, are very well ſupported; the ſentiments are juſt, pure, and elevated; and were the ſtyle adorned by a little artificial colouring, and enriched with all the allowable decorations of poetry, Madoc would hardly yield to Paradiſe Loſt. As it ſtands, it is certainly the ſecond heroic production in the Engliſh language. Its leading characteriſtics are not fire and ſublimity, but tenderneſs and humanity. Milton aſtoniſhes the head—Southey touches the heart. The firſt we may admire—the laſt we can love.—To this amiable author the world is indebted for many other valuable and intereſting publications. His name, indeed, gained an enviable eminence among his contemporary Engliſh bards, at an early period of his literary career, and we are perſuaded that the production before us will contribute, in no ſmall degree, to tranſmit it with undiminiſhed if not increaſing luſtre to thoſe who ſhall come after him. Whatever other faults may be diſcovered in this poem, to the eternal honour of Southey be it ſpoken, that his muſe is always devoted to the ſervice of benevolence, juſtice, and humanity.

ART. CLIII. *The Life and Pontificate of Leo X. By W. Roscoe.*

[*Continued from page* 355.]

THE fifth chapter of Mr. Roſcoe's work is occupied by the political hiſtory of Italy, from the year 1496 to 1499, and is enlivened by the narrative which it contains of the ſiege of Piſa. The inhabitants of that city having availed themſelves of the protection of Charles VIII. to throw off the Florentine yoke, found themſelves, on the retreat of that monarch, compelled to maintain their newly acquired liberty by force of arms; and, in the courſe of an arduous conteſt, they evinced a courage and fortitude worthy of the heroes of ancient Greece or Rome. Whilſt the Tuſcans were exhauſting their ſtrength in attempts to reduce their revolted ſubjects to obedience, the brothers of the Medici were anxiouſly waiting for an opportunity to reeſtabliſh themſelves in their native city. Having for this purpoſe repaired to Rome, in the winter of 1496, they ſummoned their adherents from all parts of Italy; and being encouraged by the aſſiſtance of their kinſman, Virginio Orſini, at the expence of conſiderable ſums of money, they raiſed a body of troops in the ſtates of the church. At the head of theſe forces, Virginio and Piero marched to Siena, where they expected to be joined by the troops which Giuliano de' Medici had aſſembled in Romagna. This junction having been happily effected, Piero and Virginio advanced through Umbria, and, after encountering great obſtruction in the inclemency of the weather, they arrived at the baths of Rapollano. But the Florentines, being appriſed of the approach of the enemy, had recalled to the defence of their territories a part of the army which lay before Piſa. By the vigilance of the magiſtrates alſo, the partiſans of the exiled family were prevented from riſing in ſupport of their cauſe, and Virginio, ſeeing no proſpect of ſucceeding in the object of his expedition, contented himſelf with burning a few villages and ravaging the open country. Having thus vented his fury on the defenceleſs, he withdrew his forces to haſten to the aſſiſtance of the French, who were at this time on the point of being expelled from Naples; and the Medici, mortified by the diſappointment of their too ſanguine expectations, retired to Milan.

In the enſuing year they renewed their efforts to regain the ſovereignty of the Tuſcan ſtate. With this view, Piero applied for aſſiſtance to the Venetians, who readily granted to him the requiſite ſupplies. He had, moreover, the concurrence of Alexander VI. and of Lodovico Sforza. His partiſans in the city of Florence had alſo increaſed in number, and

and he confidently relied on them for effectual ſupport. Elated by theſe flattering proſpects, he raiſed a reſpectable body of troops, the command of which he entruſted to Bartolomeo d'Alveano, a captain of great eminence. D'Alveano accordingly marched to Siena, where he was met by Piero and Giuliano. A communication was now opened with the diſcontented Florentines, with whom a day was concerted for the opening of the gates to the Medici. In conſequence of this arrangement the exiles ſecretly repaired with a choſen band of followers to the vicinity of the city. But their march having been unfortunately delayed by a heavy ſhower of rain, their adverſaries received notice of their approach, and took the neceſſary ſteps to fruſtrate their deſigns. In theſe circumſtances d'Alveano thought it prudent to retreat from the Tuſcan territories, and the Medici returned to Siena, where they ſoon received the melancholy intelligence that four of their partiſans had atoned for their zeal in their cauſe by the forfeiture of their lives.

A third attempt which they made to recover their native place, was ſtill more unfortunate; for having advanced with a ſmall army of Venetians, commanded by the duke of Urbino, into the diſtrict of Caſentino, they were ſo cloſed preſſed by Vitelli, the Florentine general, that they fled with the Venetian commiſſioners to the town of Bibbiena, leaving their troops to the mercy of the enemy, who compelled them to lay down their arms.

On the 5th of April, 1498, Charles VIII. died of an apoplexy, and was ſucceeded by Louis, duke of Orleans, the twelfth of that name who ſwayed the ſceptre of France. Far ſuperior to his predeceſſor, in courage and in ſkill, Louis adopted his claims to the throne of Naples and to the dukedom of Milan; and, with a view of accompliſhing his ambitious deſigns, he entered into an alliance with Alexander VI. and the Venetians. At this juncture the cardinal de Medici, alarmed at the proſpect of the new calamities which threatened Italy, diſpirited by the ill ſucceſs of the endeavours of his family to regain their native place, and, apprehenſive of being conſidered as a burthen to his patrons and friends, "determined to paſs ſome portion of his time in traverſing the principal kingdoms of Europe, till events might ariſe more favourable to his views.

"This deſign he communicated to his couſin Giulio de' Medici, and it was agreed to form a party of twelve friends; a number which they conſidered ſufficiently large for their mutual ſecurity in the common incidents of a journey, and too ſmall to afford any cauſe of alarm. Diſcarding, therefore, the inſignia of their rank, and

and equipping themſelves in an uniform manner, they paſſed through the ſtates of Venice, and viſited moſt of the principal cities of Germany; aſſuming in turn the command of their troop, and partaking of all the amuſements afforded by continual change of place, and the various manners of the inhabitants. On their arrival at Ulm, their ſingular appearance occaſioned their being detained by the magiſtrate; but, on their diſcloſing their quality and purpoſe, they were ſent under a guard to the emperor Maximilian, who received the cardinal with that reſpect and attention, to which, from the celebrity of his anceſtors, and his high rank in the church, he was ſo well entitled. Far from interrupting their progreſs, Maximilian highly commended the magnanimity of the cardinal in bearing his adverſe fortune with patience; and his judgment and prudence, in applying to the purpoſes of uſeful information, that portion of his time, of which he could not now diſpoſe to better advantage. Beſides furniſhing him with an honourable paſſport through the German ſtates, Maximilian gave him letters to his ſon Philip, then governor of the low countries; recommending the cardinal and his companions to his protection and favour. After having paſſed a conſiderable time in Germany, the aſſociated friends proceeded to Flanders; where they were received by Philip, not only with hoſpitality, but with magnificence. The cardinal then intended to have taken ſhipping, and proceeded to England; but the danger of the voyage deterred his friends from the undertaking; and at their intreaties, he relinquiſhed his deſign*. They, therefore, bent their courſe towards France. On their arrival at Rouen they were again ſeized upon, and detained in cuſtody; and, although the cardinal, and his couſin Giulio, made an immediate diſcovery of their rank, and repreſented the object of their journey to be totally unconnected with political concerns; yet, in the ſtate of hoſtility that had then commenced between the kings of France and of Naples, there appeared to be too much ground for ſuſpicion, to admit of their being ſpeedily releaſed; nor was it until letters were obtained from Piero de' Medici, then in the French camp at Milan, that they were enabled to procure their diſcharge. Having again obtained their liberty, they proceeded through France, viſiting every place deſerving of notice, and examining whatever was remarkable, till they arrived at Marſeilles; where, after a ſhort ſtay, they determined to proceed by ſea immediately to Rome. The winds being, however, unfavourable, they were compelled to coaſt the Riviera of Genoa, where having been driven on ſhore, they thought it adviſable to relinquiſh their voyage, and to proceed by land to Savona. On their arrival at this place, they met with the cardinal Giuliano della Rovere, who had fled thither to avoid the

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" * 'Dal quàl finalmente partendo, à Terrovana fu' l' oceano ſi conduſſe; con penſiero di veder Inghilterra, ſe da compagni non foſſe ſtato diſſuaſo; pauroſi oltre modo de' flutti di quel vaſto e profondiſſimo mare.'—Ammir. Ritratti. in Opuſc. vol. iii. p. 66."

the reſentment of Alexander VI. A common enmity to that profligate pontiff, and a ſimilarity of misfortunes, rendered their meeting intereſting; and three refugees ſat at the ſame table, all of whom were afterwards elevated to the higheſt dignity in the chriſtian world. The two couſins of the Medici gave an account of the objects which they had met with on their journey; and related the difficulties which they had ſurmounted by land, and the dangers which they had encountered by ſea. The cardinal della Rovere recapitulated in his turn, the events which had taken place in Italy ſince their departure, and in which they were ſo deeply intereſted. From Savona the cardinal de' Medici repaired to Genoa, where for ſome time he took up his reſidence with his ſiſter, Madalena, the wife of Franceſco Cibò, who had fixed upon that city as the place of his permanent abode*."—(v. ii. p. 294—297.)

From Genoa the cardinal de' Medici haſtened to Rome, where he was received by Alexander with a degree of reſpect with which that haughty pontiff had never before condeſcended to honour him. The exiled brothers, in the year 1501, endeavoured to take advantage of this riſing tide of favour to induce Cæſar Borgia to aid them in a fourth attempt to ſubdue the faction which oppoſed their reeſtabliſhment in Florence. Borgia, affecting to enter into their views, invaded Tuſcany at the head of a powerful army. It is probable, however, that had he ſucceeded in his enterpriſe, inſtead of reinſtating the Medici, he would himſelf have ſeized the reins of government. But, in this inſtance, his good faith was not put to the proof. In conſequence of the interpoſition of Louis XII. Alexander tranſmitted to his ſon peremptory orders to evacuate the Tuſcan territory. Theſe orders Borgia reluctantly obeyed, and by his retreat the hopes of the Medici were again diſappointed.

The travels of the cardinal de' Medici, and the negociations of himſelf and his brothers with Borgia, are the only tranſactions, immediately relative to the hiſtory of that illuſtrious houſe, which occur in Mr. R.'s ſixth chapter. This diviſion of his work is principally occupied by the infamous treachery practiſed by the French and Spaniſh monarchs upon Federigo king of Naples†, by the other proceedings of Louis XII. in Italy, and by

* "Ammir. Ritratti, Opuſc. vol. iii. p. 66."

† To the ſpecimens given by Mr. Roſcoe of the poetical teſtimonies of grateful affection which fell from the pen of Sannazaro, on the exile of his patron and ſovereign, Federigo, we take the liberty of ſubjoining the following, which is inferior to no paſſages in the writings of that truly claſſical ſcholar, in elegance and pathos.

"Addit triſtia fata; et te, quem luget ademptum
Italia infelix (ſive id gravis ira deorum,

Seu

by the ambitious enterprises of Cæsar Borgia. It closes with the death of Alexander VI. from whose character and from that of his family Mr. R. has attempted, and we think successfully, to wash away some of the darker stains which have been affixed upon them by the prejudices of preceding historians. In his fifth chapter, by a reference to the best authority, the diary of Burchard, he has decisively disproved the story of the duke of Gandia having been murdered by Cæsar Borgia —a story which has been commonly received as a proof of the rivalship of the brothers for the illicit affections of their sister, Lucretia. A dissertation on the character of that lady, appended to the first volume of this work, demonstrates that the still more abominable imputation which has been levelled at her father, is destitute of due foundation, and forcibly asserts her claims to the respect, instead of the reprobation of posterity. We are apt to suspect that Mr. R.'s investigation of these topics will by no means meet the approbation of the Protestant who is too zealous to part without reluctance with a tale which is calculated to bring shame upon the high pretensions of the Catholics. Nor will they gratify that numerous class of readers, who, in pursuit of the marvellous, are happy to wallow in the mire of mental depravity. But we are of opinion that human nature is a gainer by his researches, and we applaud the sagacity with which he has conducted them, and the boldness with which he has published their results. We must, however, observe, that in the formal estimate which he makes of the character of Alexander, he has fallen into a considerable error, in balancing against his acknowledged vices, qualities of the mind which are praiseworthy, or otherwise, according to the uses to which they are applied, such as extraordinary genius, wonderful memory, eloquence, vigilance, and dexterity. By all these qualities was Catiline distinguished; but by their abuse he drew down upon himself the hatred of his virtuous countrymen, and the detestation of after times.

Mr. R.

Seu fors dura tulit) trans altas evehit Alpes,
Mox agit Oceani propè littora; denique sistit
Spumantem ad Ligerim, parvâque includit in urnâ.
" Heu sortem miserandam! heu pectora cæca futuri!
Hæccine te fessum tellus extrema manebat
Hospitiis, post tot terræque marisque labores?
Pone tamen gemitus: nec te monumenta parentum,
Aut moveunt sperata tuis tibi funera regnis.
Grata quies patriæ. sed et omnis terra sepulchrum."

Sannazarii Eclogæ, Eclog. iv.

Mr. R. juſtly obſerves, vol. ii. p. 1. that "in the courſe of human events it is not uncommon that rapacity and injuſtice find, in the very ſucceſs of their meaſures, their own puniſhment;" and that this ſentiment is ſtrikingly illuſtrated by the deſtructive hoſtilities which the diſmemberment of the kingdom of Naples excited between the kings of France and of Spain, who, after uniting in the ſubjugation of that unfortunate country, quarrelled concerning the diviſion of the ſpoils. Of the progreſs of theſe hoſtilities, which terminated in the final expulſion of the French from Naples, we find an account in Mr. R.'s ſeventh chapter. Theſe tranſactions are ſtrictly connected with the hiſtory of the houſe of Medici, in conſequence of the line of conduct purſued by Piero, who, eſpouſing the cauſe of Louis XII. joined the French army, and, in the memorable defeat which his friends ſuſtained on the banks of the Gariglione, was drowned in that river by the ſinking of a boat, in which he was endeavouring to ſave two pieces of ordnance. This circumſtance was, however, far from having an unfavourable influence upon the fortunes of his ſurviving brothers. On the contrary, the animoſity of the Florentines againſt the Medici ſeemed from that moment to abate. At the ſame time alſo the moſt flattering proſpects opened to the view of the cardinal, in conſequence of the favour of Julius II. who after the brief pontificate of Pius III. had been raiſed to the papal throne.

Julius was a man of a fierce ſpirit, and ardent and indefatigable in all his undertakings. Nor was he deficient in that duplicity, the exerciſe of which is vulgarly deemed abſolutely neceſſary to the happy proſecution of political projects. Soon after his election to the pontificate, he had proved himſelf to be ſuperior to Cæſar Borgia in the arts of treachery and fraud. In the year 1508, he joined the celebrated league of Cambray againſt the Venetians, the hiſtory of which is narrated briefly, but with conſiderable ſpirit, in the eighth chapter of this work. But no ſooner had he attained the object of his ambitious wiſhes, by the ſurrender of certain cities in Romagna, which, having been ſevered from the dominion of the church, had been for ſome time held by Venetian garriſons, than he without ſcruple deſerted his allies, and aſſociated his arms with thoſe of the proud republicans, againſt whom he had lately levelled the thunder of the church. On this occaſion the French monarch attempted to alarm the pontiff into more moderate meaſures by the convocation of a general council, the ſittings of which the Florentines at his inſtance ſuffered to be opened at Piſa. This meaſure had, in its ultimate conſequences, a happy influence upon the affairs

of

of the cardinal de' Medici. Julius, irritated by the participation of the Tuſcan rulers, in ſo dangerous an attack upon his authority, reſolved to puniſh their inſolence by reſtoring to their country the exiles who had ſo long been the object of their dread. With this view he delegated to the cardinal de' Medici the ſupreme direction of the pontifical troops, in quality of legate of Bologna. Veſted with this high authority, the cardinal, accompanied by Cardona, viceroy of Naples, who had joined the papal troops at the head of a conſiderable body of Spaniards, advanced to the relief of Ravenna, which was beſieged by a French army under the command of the renowned Gaſton de Foix. A bloody combat enſued, which terminated in the defeat of the papal forces. In the confuſion of the rout, the cardinal legate de' Medici was taken priſoner, and committed to the cuſtody of the cardinal San Severino, who had fought on the ſide of the French, and by whom he was treated with the reſpect due to his rank and character. Being, after the battle, conducted to Bologna, he was ſhortly afterwards removed from that city to a ſtate of honourable durance in Milan, to which place the council had lately been transferred from Piſa.

His captivity was not, however, of long duration. The French had dearly purchaſed their victory, by the loſs of their commander, and upwards of ten thouſand of their beſt troops; and Julius, encouraged by reports which were conveyed to him from the Cardinal legate, of the ruined condition of the Gallic forces, after deluding Louis XII. by a fallacious appearance of a treaty, collected a conſiderable army, chiefly conſiſting of Swiſs mercenaries and Venetians, which, advancing againſt the French forces, drove them beyond the Alps.

" On quitting the city of Milan, (ſays Mr.R.) the French cardinals had brought along with them, by the expreſs orders of Louis XII. the cardinal legate de' Medici; but the important change which had taken place in the affairs of Italy, and the hurry and confuſion which prevailed among the retreating party, ſoon ſuggeſted to him the practicability of an eſcape. They had already arrived at the banks of the Po, and were preparing to croſs the ſtream, when the cardinal, pretending to be ſick, was allowed to repoſe during the night at the *pieve*, or rectory of Cario. Having thus obtained a favourable opportunity of effecting his purpoſe, he communicated his intentions to the abate Bongallo, who had attended on him with great fidelity, requeſting him to uſe his endeavours to influence ſome perſon of rank or authority in the vicinity, to afford him a temporary refuge. The requeſt of Bongallo was fortunately made to Rinaldo Zatti, a man of family, who had exerciſed in his youth the profeſſion of arms, and was conſidered as the chief perſon in the diſtrict. His entreaties, which he is ſaid to have urged with tears, might,

might, however, have failed of their effect, had they not been accompanied by a favourable concurrence of circumſtances. The memory of Lorenzo de' Medici, who had ſo long been the pacificator of Italy, and whoſe loſs had been ſo fatally experienced, was yet freſh in the public eſteem, and induced a favourable diſpoſition towards his family. Nor was the cardinal himſelf known by any other qualities than ſuch as conciliated eſteem and reſpect. Such are the motives to which Jovius has attributed the compliance of Rinaldo; but to theſe he might have added the declining ſtate of the French cauſe, which, whilſt it rendered the fugitives more earneſt to effect their own eſcape than to prevent that of the cardinal, at the ſame time encouraged the efforts of their opponents. The conſent of Rinaldo was, however, obtained only upon condition, that Viſimbardo, another perſon of ſome importance in the neighbourhood, and of an oppoſite party to Rinaldo, would alſo aſſent to the meaſure. Viſimbardo, though with great reluctance, was at length prevailed upon to afford his aſſiſtance; and by the concurrence of theſe new and unexpected friends, a ſmall party of the inhabitants was ſecretly armed, for the purpoſe of reſcuing the cardinal from his conductors. No ſooner were the neceſſary preparations made, than information of them was diſpatched by Rinaldo to the abate; but even then, the attempt had nearly miſcarried by a miſtake of the meſſenger, who meeting with another eccleſiaſtic of the ſame rank as Bongallo, was on the point of communicating to him the purport of his errand, before he was aware of his error. The French detachment, among whom was the cardinal, were now preparing to embark, but ſome pretext was ſtill found by him for delay, and he was among the laſt who arrived at the banks of the river. Mounted on his mule, he had now reached the ſide of the veſſel, when a ſudden tumult, raiſed by Rinaldo and his followers, afforded him a pretext for turning about, as if to ſee from what cauſe it aroſe. In a moment he found himſelf encircled by his friends, who, without much difficulty, or any bloodſhed, repelled the efforts of thoſe who attempted to prevent his eſcape. Thus happily liberated, the cardinal now aſſumed the habit of a common ſoldier, and paſſing the Po by night, arrived at the caſtle of Bernardo Maleſpina, a relation of Viſimbardo. He had here to encounter new dangers. Bernardo was of the French faction, and the recommendations of Viſimbardo loſt their effect. The cardinal was thruſt into a dove-houſe, and cloſely guarded, whilſt a meſſenger was diſpatched by Maleſpina, to the French general Trivulzio, to inform him of the illuſtrious fugitive who had fallen into his hands, and to requeſt directions in what manner he ſhould diſpoſe of him. Trivulzio, though in the ſervice of France, was by birth and diſpoſition an Italian. He ſaw that the cauſe of the French was ruined, and was unwilling to aggravate the misfortunes of his countryman; and by his recommendation or connivance, the cardinal was once more reſtored to liberty. Arriving at Voghiera, he met with a prieſt who ſupplied him with horſes, with which he haſtened to Piacenza, where he firſt found himſelf in a place of

ſafety. He ſoon afterwards repaſſed the Po, and proceeded to Mantua, at which city he was received with great kindneſs by the marquis Franceſco Gonzaga, whom he accompanied to his villa of Anda, where he ſpeedily recovered from the effects of his fatigues*."—(v. iii. p. 124—127.)

From Mantua the cardinal legate proceeded to Bologna, where he happily exerciſed his authority, as governor, to allay the diſorders which had been cauſed by the frequent change of maſters to which that place had lately been ſubject. But whilſt he was thus attentive to the intereſts of the pontiff, he was by no means negligent of his own. A diet being held at Mantua, in 1512, for the purpoſe of ſecuring the future tranquillity of Italy, he diſpatched thither his brother Giuliano, with inſtructions to endeavour to obtain the ſupport of that aſſembly, in a new attempt to effect the reſtoration of his family to Florence. Exaſperated, as has been before mentioned, by the countenance afforded by the Tuſcans to the cauſe of Louis XII., Julius, whoſe influence was predominant in the diet, readily entered into the views of the Medici. At his inſtigation the Florentines were declared enemies to the Mantuan confederacy; and Cardona, marching into their territories at the head of the Spaniſh forces, compelled them to change the form of their government, and to reſtore the Medici to the plenitude of power. On this occaſion the cardinal de' Medici accompanied the Spaniſh viceroy in quality of legate of Tuſcany, and it appears, that by his authority, the yoke impoſed upon his countrymen was not alleviated, but aggravated. The milder ſpirit of his brother Giuliano had, in the courſe of the negociations which took place previouſly to the ſurrender of the Tuſcan capital, aſſented to ſome popular regulations, the obſervance of which would have left to the Florentines a conſiderable degree of liberty. But theſe regulations were totally diſapproved by the cardinal legate, who annulled them by the interpoſition of an armed force, and compelled the citizens to depoſe the magiſtrates of their choice, and to elect to the offices of ſtate the friends and partiſans of the houſe of Medici.

This violence could not fail to be diſguſting to republican feelings, and the reſentment which it occaſioned gave riſe to a con-

"* Jovius, in vita Leon. X. lib. ii. p. 49. This eſcape of the cardinal de' Medici, is conſidered by Egidius of Viterbo as miraculous. 'Ego enim, id tantum dixerim; a Domino factum eſt iſtud, & præter omnia quæ antea multis ſeculis geſta ſunt, eſt mirabile oculis noſtris.' Ep. ad Seraphinum in tom. iii. vet. monument. ap. Brandolini Leo. p. 87."

a conſpiracy againſt the Medici, at the head of which was Pietro Paolo Boſcoli, a young man of a good family, and of conſiderable literary acquirements. But, by the indiſcretion of one of the accomplices of Boſcoli, this plot was diſcovered, and its principal promoters, amongſt whom were found the names of the moſt eminent citizens of Florence, were put under arreſt.—Whilſt the cardinal de' Medici was engaged in tracing the ramifications of this conſpiracy, he was ſummoned to Rome by the intelligence of the death of Julius II. The ſummary of that pontiff's character, with which Mr. R. cloſes his ninth chapter, we regard as, in point of ſpirit, elegance, and ſound judgment, one of the happieſt portions of this intereſting work.

The conclave for the election of a ſucceſſor to Julius was opened on the 4th of March, 1513. On the 6th of that month the cardinal de' Medici arrived in Rome, and on the 11th he attained the ſummit of his ambitious hopes, by being elevated to the vacant dignity. As the motives which directed the ſacred college to this choice are not clearly aſcertained, and as it is allowed that on this occaſion no ſcandalous proſtitution of their votes was imputed to the fathers of the church, Mr. R. may be indulged in his conjecture, that the cardinal was indebted for his elevation to "the high eſtimation in which the name of Lorenzo de' Medici, his father, was held throughout Italy, to the decorum and reſpectability of his own life and manners, and to the remembrance of the ſervices which he had rendered to the church, and the dangers which he had ſuſtained in defence of her rights."

As it is impoſſible for us to follow Mr. R. in his detail of the ceremonial of the election and inauguration of the new pontiff, we ſhall haſten to notice a memorable inſtance of his moderation in extending his pardon to the Florentines, who had conſpired for the deſtruction of his family, and in recalling from exile Pietro Soderini, who, being the chief of the adverſe faction, had held the office of *gonfaloniere* of the republic during the baniſhment of the Medici. In the midſt of the evils which on every ſide ſtrike the eye of the hiſtorian, it is conſolatory to contemplate inſtances in which deſpotic power is exerciſed with lenity and magnanimity.

On his acceſſion to the pontifical throne, Leo inherited from his predeceſſor his animoſity againſt the French, and his wiſh to exclude them from the precincts of Italy. With this view he endeavoured by negociation to diſſuade Louis XII. from proſecuting his deſigns upon the Milaneſe. Failing in this object, and alarmed by the league which the French monarch had made with the Venetians, he wiſely attempted

to counteract the growing power of Louis, by forming an alliance with Henry VIII. king of England, the emperor elect Maximilian, Ferdinand king of Spain, and the duke of Milan. He also took into his pay a numerous body of Swiss; and so vigorous were his exertions, that though he was but feebly seconded by the Spanish king, or by the duke of Milan; and though the French had, at the commencement of the campaign, overrun the whole territory of the Milanese, the papal troops were at length enabled to encounter the enemy in the field, and, attacking them at Novara, gained a complete victory over them, and once more drove them beyond the Alps. If Leo, on this occasion, acquired considerable praise as a warrior and a politician, the sentiments of humanity which in the hour of triumph he endeavoured to inculcate upon his allies, do him no less honour as a man.

Whilst the pontifical arms were thus successful in Italy, the name of Henry VIII. was ennobled by his exploits in France, and by the memorable defeat of the Scots at the battle of Flodden. Great as were the mortifications which Louis XII. experienced, in consequence of the inroads of the English into his territories, his spirit was still more broken by the disgraceful capitulation of Dijon, which city was surrendered to an invading army of Swiss by the duke de Tremouille. About the same time, the Venetians, who had hitherto adhered to the fortunes of the French king, were so much humbled by the discomfiture of their forces at Vicenza, that they agreed to refer the differences which had taken place between them and Maximilian to the arbitration of Leo. Nor was the pontiff less successful in his endeavours to restore the tranquillity of the church. In order to counteract the authority of the council of Pisa, Julius II. had summoned the council of Lateran, the sittings of which were suspended at his death. As the rebellious synod, which, by the events of war, had been successively obliged to transfer the place of its assembling to Milan, Asti, and Lyons, still subsisted, Leo deemed it expedient to renew the council of Lateran, which was accordingly again opened with solemn pomp on the 27th of April, 1513; and before the close of that year he had the satisfaction of receiving the submission of the cardinals, San Severino and Carvajal, who had taken the lead in the attempted schism. This event was speedily followed by a more important triumph. Louis XII. beset on all sides by his enemies, was induced to sue to the pontiff for absolution and reconciliation, on which occasion he of course "renounced the council of Pisa, and expressed in ample terms his adherence to that of the Lateran."

Having

Having thus reduced his adverſaries to ſubmiſſion, Leo proceeded ſtill farther to ſtrengthen his authority, by advancing his kinſmen, Giulio de' Medici and Innocenzio Cibò, together with two others of his warmeſt partiſans, to the dignity of the purple. Actuated by ſimilar views, he made important changes in the adminiſtration of the Florentine government, the reins of which were transferred from the relaxed hold of his brother Giuliano to the firmer graſp of his nephew, Lorenzo, the ſon of Piero de' Medici. We could have wiſhed that the motives of this new arrangement had received from the pen of Mr. Roſcoe a ſevere note of reprobation. The ſpirit which could prompt the pontiff to rivet the chains of his countrymen, ſurely deſerved a harſher epithet than that of "politic."

Having thus traced the hiſtory of Leo to the period of his firm eſtabliſhment upon the papal throne, Mr. Roſcoe proceeds to examine how far the pontiff, on his acceſſion, fulfilled the expectations which had been excited by the reputation, as a patron of letters and of the arts, which he had inherited from his father, and which he had confirmed by the promiſe of his days of proſperity. The reſult of his enquiries on this head is contained in his 11th chapter, which will be peruſed with avidity and delight by the lovers of ancient literature. We are, however, compelled to reſtrict ourſelves to a very brief annunciation of its principal matters, amongſt which we diſtinguiſh as worthy of eſpecial regard, the hiſtory of the reſtoration of the Gymnaſium, or Roman univerſity, and the account of the encouragement which Leo beſtowed upon the ſtudy of the Greek tongue. This latter topic includes intereſting memoirs of Giovanni Laſcar, of Marcus Muſurus, of Phavorinus, Carteromachus, and of Urbano Bolzanio. The bibliographer will be particularly gratified by the hiſtory of the Greek preſſes eſtabliſhed at Rome under the auſpices of Leo, and of Agoſtino Chigi, who emulated the literary munificence of the pontiff; and the orientaliſt will find, that the patronage extended by Leo, to the ſtudents of the eaſtern tongues, evinces, as Mr. R. juſtly obſerves, "that his munificence was not confined, as has generally been ſuppoſed, to the lighter and more ornamental branches of literature."—Advanced as we are towards the extremity of our limits, we cannot cloſe our notice of this chapter without beſtowing the tribute of our commendation upon Mr. Roſcoe's verſion of the dedicatory poem prefixed by Marcus Muſurus to the Aldine edition of Plato—a verſion which demonſtrates that in ſkilful hands our language may vie with the Greek in dignity, copiouſneſs, and elegance.

We find Mr. R. in his 7th chapter employed in unravelling the intricate tiſſue of political intrigue. The Roman pontiffs, when at the height of their influence, held only a ſecondary rank among the powers of Europe, and what they wanted in phyſical force, they endeavoured to compenſate by their ſuperior prudence in negociation, and by ſyſtematically taking advantage of circumſtances, as they occurred, to eſtabliſh or to extend their dominion. Hence, no court ſtands charged with more numerous or more flagrant inſtances of duplicity, than the court of Rome. This imputation has been loudly and ſucceſsfully levelled againſt Leo X. who, in the year 1514, inſtigated the kings of France and of England to form a confederacy, the object of which was to curb the growing authority of his own allies, Ferdinand of Arragon, and the emperor elect Maximilian. Soon afterwards, he himſelf entered into a ſecret treaty with Louis, by the tenour of which it was ſtipulated, that the French monarch ſhould be gratified in the object in which he had been hitherto ſo induſtriouſly thwarted by the pontiff, viz. the occupation of the duchy of Milan. Theſe inſtances of crooked policy are ſufficiently flagrant. But Leo carried his duplicity to a ſtill higher pitch, when, in contravention of this very treaty, and almoſt immediately upon its ſignature, he endeavoured to ſtir up the Venetians and Maximilian againſt Louis, whom, by his ambaſſador Bembo, he repreſented to the Venetian ſenate, as feeble in body, irreſolute in mind, and unable to render his adherents any effectual aſſiſtance.

There appears at the firſt view of theſe ſpecimens of ſtatecraft to be ſomething inconſiſtent in the meaſures of the pontiff. But Mr. R. has explained the myſtery, principally by referring, for a clew to the diſcovery of the pope's intentions, to a ſcheme which he had deviſed for the aggrandizement of his family, by ſeizing the kingdom of Naples on behalf of his brother Guiliano, and veſting the ſovereignty of Tuſcany, Ferrara, and Urbino, in his nephew Lorenzo. In unravelling the plans which now engroſſed the attention of Leo, Mr. R. has derived conſiderable aſſiſtance from the ſecret correſpondence, copies of which he has procured from the Florentine archives. By theſe helps, and by a reference to the leading deſign, to which we have alluded above, "the proſpect clears;" and however Leo may be reprobated for his ambition, and for his diſregard to the ties of honour and of juſtice, his reputation as a politician is rather confirmed than impaired.

If Mr. R. had been ſtudiouſly ſolicitous to obviate the imputation of partiality to his hero, he would not have deferred

to the ſummary of the character of Leo, contained in the laſt chapter of this work, his reprobation of the treachery and fraud which he exerciſed in theſe negociations, but he would, as it were, have corrected him on the ſpot, by branding his duplicity with the merited reproof, on the occaſion of its recital. But were the hiſtorian always to pauſe for the purpoſe of entering his proteſt, when exemplifications of the bad faith of potentates occur to his notice, the powers of language would ſoon be exhauſted in attempts at variation of phraſe, and hiſtory would degenerate into declamation. In the mean time, it is but juſtice to Mr. R. to obſerve, that by a reference to the abovementioned chapter, and to a variety of detached paſſages of this work, it will be found, that the acuteneſs of his moral ſenſe is not diminiſhed, even when it is exerciſed upon the ſplendid crimes of the houſe of Medici.

Had Louis XII. been appriſed of the intrigues of his perfidious ally with the Venetian ſtate, the pontiff would certainly have found it a matter of no ſmall difficulty to retain that aſcendancy over him which he had lately acquired. But Leo was freed from all apprehenſions on this head, by the death of the French monarch, which took place before the arrival of the deputies whom the Venetian ſenate had ſent for the purpoſe of giving him information of the propoſals of Bembo. Louis was ſucceeded by Francis I. who, by aſſuming, on his ſucceſſion, the title of duke of Milan, gave ſufficient indication, that he by no means relinquiſhed the deſigns of his predeceſſors upon that province. Nor was it long before the youthful and gallant king prepared to ſupport his pretenſions by force of arms. With this view, he formed an alliance with the archduke Charles, the king of England, and the republic of Venice. An attempt was made to counterbalance this formidable union, by a league, for the defence of the Milaneſe, between the Swiſs, the king of Spain, and the emperor elect Maximilian. In the midſt of theſe threatening preparations, the pope endeavoured to maintain a neutrality. To this line of conduct he was impelled by his perſuaſion, that as, on the one hand, the eſtabliſhment of the French in Italy would be detrimental to his intereſts, ſo on the other it would be indecorous and impolitic on his part to be forward to enter into hoſtilities againſt Francis, whoſe aunt, Filiberta of Savoy, had lately married his brother Giuliano. When, however, in the courſe of events, the pontiff was compelled to take a deciſive part in the conteſt, his regard to the ties of affinity gave way to more urgent motives, and he acceded to the league againſt France. We muſt refer our readers to Mr. R.'s work, for the hiſtory of the ſubſequent hoſtilities, and ſhall only ſtate, that

in consequence of the defeat of the Swiss, at the battle of Marignano, the French made themselves masters of the Milanese, and Leo, adhering to the prudent policy of attaching himself to the stronger side, formed an alliance with the conqueror. These events are recorded in Mr.R.'s 13th chapter; the latter part of which contains an account of the splendid exhibitions which took place on the occasion of the pontiff's visiting Florence—of the ceremonial of an interview between Leo and Francis I. at Bologna, and of the important changes which were effected, by their conference, in the constitution of the Gallican church.

In the 14th chapter of this work are recorded the transactions of a single, but of a very eventful year. During that period, the tranquillity of Italy being in some degree restored, by the death of Ferdinand of Spain, and by the failure of an ill-concerted enterprise of Maximilian against the duchy of Milan, the pontiff availed himself of this opportunity to aggrandize his family, by expelling the duke of Urbino from his dominions, the investiture of which he bestowed upon his nephew Lorenzo. At the conclusion of his narrative of this nefarious usurpation, Mr. R. justly observes, that "the motives of the pope in this undertaking were as culpable as the conduct of his commanders was disgraceful; whilst the enormous expences which he incurred exhausted his treasury, and induced him to resort to those measures for replenishing it which were shortly afterwards productive of such disastrous consequences to the Roman church."

Violent as was the conduct of the pontiff, in thus dispossessing the duke of Urbino of his territories, it should seem that from the generous indignation of a secular prince he incurred no particular hazard. But at this very time the resentment of an offended ecclesiastic endangered his life. Leo having banished from Siena, Borghese Petrucci the governor, Alfonso, the brother of that chieftain, and a member of the sacred college, was stimulated, by the thirst of vengeance, to form a design to destroy the pope by poison. In this conspiracy, at least two other cardinals participated. But, by the indiscretion of Petrucci, it was discovered; and Leo, having by no very honourable means made himself master of the person of the unfortunate ringleader, put him to death. The more dignified accomplices of Petrucci experienced the pontifical mercy, but the inferior agents of the conspiracy were executed with circumstances of savage barbarity, which draw from the biographer of Leo the strong expression of indignant feeling. In order to guard himself against any future peril from his own counsellors, Leo had no sooner crushed this conspiracy,

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than he proceeded to create, from the number of his friends, thirty-one new cardinals. This meaſure, in ſome degree, eſtabliſhed his domeſtic tranquillity, which was ſtill further ſecured by the prudence which he exerciſed in the adminiſtration of government. The happineſs conſequently enjoyed by the Roman people during the remaining part of the life of Leo forms indeed, as Mr. R. obſerves, "the trueſt glory of his pontificate."

[*To be continued.*]

ART. CLIV. *The Hiſtory of the Anglo-Saxons. By Sharon Turner, F. A. S.*

[*Continued from p.* 133.]

IN the Imperial Review for Auguſt laſt, we gave ſome account of the three firſt volumes of Mr. Turner's Hiſtory of the Anglo-Saxons; and that account, we truſt, was ſuch as both to do juſtice to the author's merits, and credit to our own impartiality. In the interval between its being written and printed, we obſerved, with pleaſure, the publication of the concluding volume, from which we expected a rich entertainment, replete alike with amuſement and inſtruction. The ſubject, which is curious in itſelf, is to Engliſhmen peculiarly intereſting; and Mr. Turner had ſufficiently ſhewn that he was poſſeſſed of the neceſſary qualifications for treating it in a ſatisfactory manner. We, therefore, ſat down to peruſe the volume with conſiderable eagerneſs, in full confidence that we ſhould find ourſelves warranted warmly to recommend it to our readers. We are happy to ſay that, in every point of importance, the hopes which we had formed of it have been realized, and that it ſeems to us very highly deſerving of the public attention. With the ſame patient induſtry and accuracy of reſearch diſplayed in the former volumes, Mr. Turner has in this brought forward a prodigious maſs of hiſtorical facts, derived from ſources very little known. To theſe facts he has given a ſimple, perſpicuous, and judicious arrangement; a circumſtance of the higheſt conſequence. It afforded us much ſatisfaction, likewiſe, to perceive that, in the preſent volume, Mr. Turner's ſtyle is exceedingly improved. Here are none of thoſe ambitious and meretricious ornaments, none of thoſe ſtrained and bloated expreſſions, which occaſionally diſfigured the preceding volumes, eſpecially the firſt. The author's language, in this publication, is natural, plain, and unaffected, in an eminent degree. It is not, indeed, quite free from inaccuracies,

inaccuracies, a few of which we ſhall have occaſion to point out. But they appear to be chiefly the effects of inadvertence, and conſequently are much more pardonable than faults which are the evident reſult of labour and of a vitiated taſte. In reality, however, they are not very numerous; and, upon the whole, we may venture to pronounce that Mr. Turner's volume will be generally read with both pleaſure and advantage. With thoſe who are fond of the delightful employment of tracing the progreſs of human ſociety; and particularly with thoſe of our countrymen who wiſh to become acquainted with the manners, the opinions, and the inſtitutions of their diſtant anceſtors, it cannot fail, we think, to become a favourite.

"The great object of the work," ſays Mr. Turner in his preface, "has always been to preſerve thoſe intereſting particulars, concerning our Anglo-Saxon anceſtors, which had been left unnoticed in their ancient MSS.; and to throw light, where it was poſſible, on thoſe parts of their hiſtory which had been uſually deemed confuſed and obſcure. To fulfil theſe purpoſes," he adds, "I have examined every MS. and author within my reach, which promiſed to be uſeful. I have been ſcrupulous to inſert no circumſtance without a ſufficient authority, and it has always been important to me that my quotations ſhould be faithful."

It were needleſs to enlarge on the great increaſe of value which ſuch ſcrupulous fidelity confers upon a work. Thoſe, indeed, who read for amuſement only, ſeldom pay much attention to authorities; but thoſe who wiſh to ſift a ſubject to the bottom, have frequent occaſion to complain of the looſe and careleſs practice of authors in marking their references. Some, who ſeem willing enough to direct the reader to the particular place where information may be found, are, with regard to this department of their work, at no pains to ſuperintend the preſs; ſo that their margin is crowded with typographical blunders. Others content themſelves with giving us merely the names of the writers whoſe authority they employ, even when theſe writers are exceedingly voluminous. In both caſes, the reader who is deſirous of conſulting and judging for himſelf, is perpetually irritated and diſappointed. We know few things more diſagreeably teaſing than to hunt for a ſeemingly important paſſage, on an intereſting ſubject, without being able at laſt to find it.

The reader of Mr. Turner's volume muſt not look for any of thoſe nice and fine-ſpun ſpeculations which, of late years, have been ſuppoſed to conſtitute the ſpirit of hiſtory. We are far from certain that this is any defect. The reflections and comments, it is true, of a comprehenſive and diſcerning mind,

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on the events which form the ſubject of its contemplation, will, in general, be peruſed with intereſt and advantage. But what is good in moderation may be carried to exceſs; and, in our opinion, ſome of our moſt popular modern hiſtories are too full of profound diſquiſition and diſſertation. Mr. Hume was happy in this line of writing. His reflections and obſervations are always to the purpoſe; they ſeem naturally ſuggeſted by the hiſtory before him, and they are never carried to an unreaſonable length. Dr. Robertſon too has merit in this reſpect; though, in his Hiſtory of Scotland, it is to be lamented that he ſuffered his own prejudices, or thoſe of the times, to get the better of his candour and impartiality. Of the laboured attempts of Gibbon to ſubvert the religion of his country, this is not the place to ſpeak; but who, conſidered merely as a man of taſte, does not greatly prefer the chaſte and elegant, though ſimple narrative of Watſon, in his Hiſtory of Philip II. to the gaudy declamations of this inflated hiſtorian? Mr. Turner ſeldom indulges himſelf in conjectures, or in deducing conſequences from the facts which he records. He faithfully ſtates hiſtorical truths, and leaves the reader to draw his own inferences. "Some of the ſubjects of this volume," he ſays, "have been the object of zealous controverſy. In theſe queſtions I have diſregarded all theory and diſpute, and have confined myſelf to the taſk of ſtating, with care and truth, the facts which I have found recorded, on ſuch points, in the Anglo-Saxon writers." He expreſſes a hope, which we think, he is well entitled to entertain, "that the preſent work will add much original information to the firſt periods of our hiſtory." (Pref. p. vi.)

The volume is divided into eight books, which are properly ſubdivided into chapters. The titles of the books are as follows: "I. Of the Saxons in their Pagan State. II. Of the Manners of the Anglo-Saxons. III. Their Landed Property. IV. The Government of the Anglo-Saxons. V. The Hiſtory of the Laws of the Anglo-Saxons. VI. Their Poetry, Literature, Arts, and Sciences. VII. Their Religion. VIII. Their Language." Our readers will ſee that the author has a wide field to expatiate in; and, from the extracts which we ſhall give, they will be convinced that he has not ſurveyed it in vain. From Chap. II. book i. we copy the author's reflections on the origin of civil government, as a proof of the ſoundneſs of his principles on a moſt important ſubject, with regard to which ſuch wild reveries have of late been advanced.

"It is ſaid, by Ariſtotle, that whoever lives voluntarily out of ſociety muſt have a vicious diſpoſition, or be an exiſtence ſuperior

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to man. But nature has endeavoured to preſerve her nobleſt offſpring from this diſmal and flagitious independence. She has given us faculties which can be *only uſed, and wants which can be only provided for in ſociety* [uſed, and wants which can be provided for only in ſociety.] She has made the ſocial union inſeparable from our ſafety, our virtue, our pride, and our felicity.

"Government and laws muſt have been co-eval with ſociety; for they are eſſentially neceſſary to its continuance. A ſpacious edifice might as well be expected to laſt without cement or foundation, as a ſociety to ſubſiſt without ſome regulations of individual will, and ſome acknowledged authority to enforce their obſervance.

"The *Athenian* philoſopher—[N.B. Ariſtotle was not an Athenian, though he taught at Athens] has correctly traced the progreſs of our ſpecies towards political inſtitutions. The connubial union is one of the moſt imperious and moſt acceptable laws of our frame. From this aroſe families and relationſhips. Families enlarged into villages and towns; and an aggregate of theſe gave being to a ſtate.

"A family is naturally governed by its parents, and its ramifications by the aged. The father, ſays Homer, (as cited by Ariſtotle) is the legiſlator to himſelf and children. Among moſt barbarous tribes, the aged anceſtors have preſcribed to the community the rules of mutual behaviour, and have adjudged diſputes. As population multiplied, as civilization advanced, and the ſphere of human activity *has been* [was] enlarged, more preciſe regulations, more decided ſubordination, and more complicated governments became neceſſary, and have been eſtabliſhed."—(pp. 8, 9.)

How infinitely ſuperior is this view of the ſubject to the mad ravings of Rouſſeau, and of his fanatical diſciples, who ſeriouſly maintain that ſociety is unnatural! That the early Saxon ſocieties were governed by the aged is ſtrikingly proved, as our author obſerves, by their language. The ſame words that expreſs *age* are uſed to denote *authority*. Thus a general, a ruler, or a chief, is ſtyled an "ealdorman," or *elder man*. According to the Saxon tranſlation, the conteſt among our Saviour's diſciples (Luke xviii. 18.) was, which ſhould be the "yldeſt;" literally, *the oldeſt*. Mr. Turner produces a variety of examples; but the ſame aſſociation, we imagine, will be found in moſt languages. In the Greek γερονλες, and Latin *ſenatores*, it is obvious and palpable. Theſe terms, originally expreſſive of age, came afterwards to be employed as names of authority and office.

The general government of the ancient Saxons is thus deſcribed by Bede: "They have no king, but many chiefs ſet over their people, who, when war preſſes, draw lots equally; and whomſoever the chance points out, him they follow, and obey during the war. The war concluded, all the chiefs become again of equal power." That ſuch was their policy is atteſted by many

many ancient authorities. The author, therefore, concludes that the Anglo-Saxons were conducted into England by temporary war-kings. But as they were neceſſarily long in a ſtate of perpetual hoſtility with the native Britons, they would find it requiſite to prolong the command of theſe temporary kings. From this circumſtance, in combination with others, we may ſuppoſe that a permanent, though limited, monarchy at length aroſe.

"Of their laws," ſays Mr. Turner, "in their pagan ſtate, very little can be detailed from authority ſufficiently ancient. From the uniformity of their principles of legiſlation in continental Saxony and in England, in a ſubſequent age, we may infer that pecuniary compenſation was their general mode of redreſſing perſonal injuries, and of puniſhing criminal offences. This feature certainly announces that the ſpirit of legiſlation began to be underſtood, and that the ſword of puniſhment had been wreſted, by the government, out of the hand of the vindictive individual. It alſo diſplays a ſtate of ſociety in which property was accumulating. It is, however, a form of puniſhment which is adapted to the firſt epochas of civilization only, becauſe, as wealth is more generally poſſeſſed, pecuniary mulcts become legal impunity."—(pp. 12, 13.)

By the laws of the Anglo-Saxon kings, adultery, like other offences, was compenſated by forfeiting a ſum of money, proportioned to the dignity of the perſon offended. But among the ancient continental Saxons, the puniſhment of this crime was terrible and perſonal. It is thus depicted by our countryman, Boniface, archbiſhop of Mentz: "If a woman became unchaſte, ſhe was compelled to hang herſelf; her body was burnt; and over her aſhes the adulterer was executed. Or elſe a company of females whipped her from diſtrict to diſtrict; and, dividing her garments near the girdle, they pierced her body with their knives. They drove her, thus bleeding, from their habitations; and whereſoever ſhe went, new collections of women renewed the cruel puniſhment, till ſhe expired." This dreadful cuſtom, as Mr. Turner remarks, demonſtrates, that the ſavage character of the nation was not confined to the male ſex. The ſhort reflection which accompanies the deſcription of Boniface is full of good ſenſe. "Female chaſtity is indeed a virtue as indiſpenſable as it is attractive. But its proper guardians are the maternal example and tuition, the conſtitutional delicacy of the female mind, its native love of honour, and the uncorrupted voice and feeling of ſociety. If it can be *only maintained*, [maintained only] by the horrors of a Saxon puniſhment, the nation is too barbarous, or too contaminated, to be benefited by the penalty." (p. 13.) Are any marks of ſuch foul contamination viſible in the preſent ſtate

ſtate of Britiſh ſociety, and particularly in the manners of this great Metropolis?

The third chapter of this firſt book contains ſome particulars reſpecting the religion of the Saxons in their pagan ſtate. It is curious that with the Saxons, and other Northern nations, the Sun was a female, and the Moon a male deity. This, we think, was obſerved by Mr. Horne Tooke, as ſubverſive of the analogy by which, according to the elegant author of Hermes, gender is aſſigned to inaminate objects. We have always admired that chapter of Hermes, as diſplaying much ingenuity and acuteneſs; nor can we very eaſily imagine the principle which led the Northern nations to reverſe the mode of conception on this ſubject, which ſo generally obtained among the Greeks and Romans. Yet the author quotes, from Pococke, a paſſage of an Arabian poet, in which we meet with a female Sun, and a maſculine Moon.

Not many, perhaps, of our readers know why the higheſt feſtival of the Chriſtian church is, in their native tongue, denominated EASTER. It appears, from Bede, that one of the Anglo-Saxon goddeſſes was EOSTRE, to whom the month of April was ſacred, and from whom it was, therefore, called *Eostre* or *Eostur Monath*. "Her name," ſays Mr. Turner, "is ſtill retained to expreſs the ſeaſon of our great paſchal ſolemnity; and thus the memory of one of the idols of our anceſtors will be perpetuated as long as our language and country continue." (p. 20.) It may farther be obſerved, that of CHRISTMAS, another great feſtival of the Chriſtian church, the ancient name was derived from a celebrated feſtival of our pagan anceſtors. This feſtival, which commenced on the 25th December, and the honours of which conſiſted in a mixture of religion and conviviality, was GEOL, or JULE. Geola deg (Jule day) or the 25th of December, was the firſt day of their year; and Bede deduces the name from the turning of the ſun, and the day's beginning to lengthen. It was alſo called the *Mother Night*; and as their ſun was worſhipped as a female, the author, with great probability, ſuſpects that this was a feſtival dedicated to the ſun. Be this as it may, the ancient Engliſh name for Chriſtmas was *Yule*; a name which is common to this day in Scotland, and by which, in the 17th century, the feſtival appears to have been almoſt excluſively known. The unfortunate "Booke of Common Prayer, and Adminiſtration of the Sacraments, and other parts of Divine Service, for the Uſe of the Church of Scotland," containing a moſt excellent form of worſhip, though it gave the fanatical Scots of the day unpardonable offence, and was made the pretence of a moſt deteſtable rebellion, was printed, by authority,

rity, at Edinburgh, by Robert Young, in 1637. In a table, preſcribing "Proper Pſalmes on certain daies," we have thoſe for YULE or *Chriſtmaſs day*; a circumſtance which ſeems very plainly to ſignify that YULE was the familiar appellation of the feſtival. That the word is preciſely the Saxon JULE, there cannot be a doubt. And here we may be pardoned a ſlight digreſſion while we briefly remark on the petulant ignorance of David Buchanan, the editor of the famous John Knox's Eccleſiaſtical Hiſtory. This virulent oppoſer of every ancient conſtitution of the Chriſtian church, inſpired by that factious and turbulent ſpirit by which Knox himſelf was actuated, informs the reader, in his preface, that YULE took its riſe from a Roman feſtival, called *Julia*, in honour of Julius Cæſar. His object is to degrade, in the eyes of the people, the ſolemn ſeaſon of Chriſtmas, by thus referring it to a profane heathen origin; and, although his groſs ignorance was equal to his malice, we have reaſon to believe that his miſrepreſentation had its effect. It is not, indeed, it will be ſaid, of much conſequence whether the name of the Chriſtian feſtival be taken from the cuſtoms of pagan Saxony or of pagan Rome. It certainly is not; but the prejudices of Buchanan muſt have annihilated his judgment, if he did not perceive that his argument was fundamentally abſurd. For certainly, thoſe who converted heathen nations to the faith of Chriſt are, inſtead of cenſure, entitled to the moſt unqualified praiſe for conciliating thoſe nations by employing their favourite and eſtabliſhed cuſtoms as inſtruments for attaching them more firmly to the cauſe of Chriſtianity. What elſe but exceſs of folly and bigotry would maintain that a heathen temple, if convenient for the purpoſe, may not be lawfully uſed as a Chriſtian church?

In this chapter the reader will find an amuſing account of the great Saxon idol, called the INMINSULA, which was worſhipped at Eresberg (the modern Merſberg) with great magnificence, but of which the temple and image were deſtroyed, when its worſhip was aboliſhed by Charlemagne. The fourth chapter, which is the laſt of the book, diſcuſſes the queſtion, Whether the Anglo-Saxons, when they firſt came to England, knew the uſe of letters? A queſtion which, on ſeveral probable grounds, is reſolved in the affirmative.

In the firſt chapter of the ſecond book, it is obſerved that the ſavage manners of the Anglo-Saxons muſt have been greatly improved by the ſtate of Britain at the time of their invaſion. The Britons were, comparatively ſpeaking, a civilized people; for while they ſubmitted to the yoke of Rome, they cultivated her arts, and acquired a taſte for her luxuries. Not-

Nothwithſtanding all the troubles which ſucceeded the departure of the Romans, the fruits of the former civilization, though diminiſhed, were not deſtroyed.

" After all the diſorders of the period, Gildas ſtill boaſts of the iſland ['s] containing 28 cities and ſome caſtles, with houſes, walls, gates, and towers; and from the ruins of Caerleon, as they continued even to the 12th century, when they were ſeen by Giraldus, we may form ſome notion of the interior improvements of Britain in the 5th and 6th centuries. He ſays, 'it was elegantly built by the Romans with brick walls. Many veſtiges of its ancient ſplendor are yet remaining; ſtately palaces, which formerly, with their gilded tiles, diſplayed the Roman grandeur. It was firſt built by the Roman nobility, and adorned with ſumptuous edifices, an exceeding [ly] high tower, remarkable hot baths, ruins of ancient temples and theatres, encompaſſed with ſtately walls, partly yet ſtanding. Subterraneous edifices are frequently met with, not only within the walls, which are about three miles in circumference, but alſo in the ſuburbs, as aqueducts, vaults, hypocauſts, and ſtoves.'" (pp. 43, 44.)

The contemplation of ſuch a ſtate of life could not fail to produce a beneficial effect on the rude, but active, minds of the Anglo-Saxons. They accordingly relinquiſhed the profeſſion of pirates, and purſued the employments of induſtrious citizens. " They ſeized," ſays Mr. Turner, " and divided the acquiſitions of Britiſh affluence, and made the commonalty of the iſland their ſlaves. Their war-leaders became territorial chiefs; and the conflicts of capricious and ſanguinary robbery were exchanged for the poſſeſſion and inheritance of property in its various ſorts—for trades and manufactures, for uſeful luxuries, peaceful induſtry, and domeſtic comfort."—(p. 45.)

But what principally promoted the civilization of our Saxon anceſtors was, undoubtedly, their reception of the Chriſtian faith. On the happy influence of this great event we have, in the ſixth chapter of this book, where Mr. Turner treats of " their houſes, furniture, and luxuries," ſome notices of a pleaſing and intereſting nature, which we ſhall here tranſcribe.

" The Anglo-Saxons had many conveniences and luxuries which men ſo recently emerging from the barbarian ſtate could not have derived from their own invention. They were indebted for theſe to their converſion to Chriſtianity. When the Gothic nations exchanged their idolatry for the Chriſtian faith, hierarchies aroſe in every converted ſtate, which maintained a cloſe and perpetual intercourſe with Rome and with each other. From the letters of Pope Gregory, of our Boniface, and many others, we perceive that an intercourſe of perſonal civilities, viſits, meſſages, and preſents, was perpetually taking place. *Whatever that* was rare, curious, or valuable,

valuable, which one perſon poſſeſſed, he communicated, and not unfrequently gave, to his acquaintance*. This is very remarkable in the letters of Boniface and his friends, of whom ſome were in England, ſome in France, ſome in Germany, and elſewhere. The moſt cordial phraſes of urbanity and affection are uſually followed by a preſent of apparel, the aromatic productions of the Eaſt, little articles of furniture and domeſtic comfort, books, and whatever elſe promiſed to be acceptable to the perſon addreſſed. This reciprocity of liberality, and the perpetual viſits which all ranks of the ſtate were in the habit of making to Rome, the ſeat and centre of all the arts, ſciences, wealth, and induſtry of the day, occaſioned a general diffuſion and uſe of the known conveniences and approved inventions which had then appeared."—(pp. 86, 87.)

Our ſelection of extracts from this valuable volume is guided by the rule of inſerting only ſuch as we judge will be moſt acceptable to the general reader. The information, indeed, communicated by the author, on every branch of his ſubject, is extremely various, particular, and minute; but much of it is ſuch as will be chiefly reliſhed by profeſſed antiquarians, or at leaſt by thoſe who have previouſly ſtudied the hiſtory of our anceſtors. Such paſſages we deſignedly forbear to quote; but we deem it our duty to ſtate the ſubjects of the ſeveral chapters. We have already mentioned that of the ſixth of the ſecond book: of which, the remaining fourteen chapters contain diſcuſſions on the infancy, childhood, and names of the Anglo-Saxons; on their education; their food, their drinks, and cookery; their dreſs; their conviviality and amuſements; their marriages; their claſſes and conditions of ſociety; their gilds or clubs; their trades, mechanical arts, and foreign commerce; their money; their chivalry; their ſuperſtitions; and their funerals.

From all theſe chapters we could quote ſuch ſpecimens of the author's erudition and accurate reſearch, as, we doubt not, would be highly gratifying to our readers; but the limits to which we are neceſſarily confined oppoſe an inſuperable bar to

* The ingenious author will, we think, on a little reflection, be ſenſible that the expreſſion "he communicated *whatever that* was rare," is a very groſs ſoloeciſm in Engliſh grammar. *Whatever* itſelf includes the relative *that*, and therefore cannot be followed by it in the ſame clauſe. But, even if the word *that* be expunged, the ſentence, though grammatical, will ſtill be clumſily conſtructed. It would be greatly improved by being altered thus: "Whatever one perſon poſſeſſed, which was rare, curious, or valuable, he communicated, and not unfrequently," &c.

to our wiſhes. The ninth chapter, however, which treats of the different claſſes and conditions of ſociety among the Anglo-Saxons, is ſo exceedingly important, that we ſhall endeavour to lay an abſtract of it, accompanied with ſome extracts, before our readers.

It appears then, that (the king and his family excepted, who were highly exalted above every ſubject) the Anglo-Saxons were ranked in the following claſſes: Thoſe noble by birth; thoſe dignified by office or by property; free men; freed men; and perſons in a ſtate of ſlavery. That perſonal diſtinction and conſequence were conferred by birth, is proved by many unqueſtionable authorities; but illuſtrious birth gave no political power or preeminence; no privileges were attached to it which deſcended to heirs. "That," ſays our author, "was a later improvement." On this delicate point of illuſtrious extraction every reader of diſcernment will admire the ſolidity of Mr. Turner's reflections, though part of the language is ſtrikingly ungrammatical.

"In theoretical reaſoning, and in the eye of religion, the diſtinction of birth ſeems to be an unjuſt prejudice. We have all one common anceſtor, and the ſame Creator, Preſerver, and Judge. But *the morality and merit* of ſociety *is* the product of very complicated and diverſified motives, and *is* never ſo ſuperabundant as to ſuffer, uninjured, the loſs of any one of *its* incentives and ſupports. The fame of an applauded anceſtor has ſtimulated many to perform noble actions, or to preſerve an honourable character, and will continue ſo to operate while human nature exiſts. It creates a ſentiment of honour, a dread of diſgrace, an uſeful pride of name, which, though not univerſally efficient, will frequently check the vicious propenſities of paſſion or ſelfiſhneſs, when reaſon or religion has exhorted in vain. The diſtinction of birth may be, therefore, added to the exaltation of the female ſex, as another of thoſe peculiarities which have tended to extract, from the barbariſm of the Gothic nations, a far nobler character than any that the rich climates of the Eaſt could rear."—(p. 121.)

But there was a diſtinction conferred by property, independently of birth. It is mentioned, in the laws, as a motive to good conduct, that, through God's gift, a ſervile *thrael* may become a *thane*, and a *ceorle* an *eorl*, juſt as a ſinging man may become a prieſt, and a writer *(bocere)* a biſhop. If a ceorle was poſſeſſed of five hides of land (about ſix hundred acres), a church, a kitchen, a judicial ſeat at the burgh-gate, and an appropriate office in the king's hall, he was thenceforth to be a *thegn*, or thane, by right. The ſame laws declare that a thegn may become an *eorl*; and that a *maſſere*, or merchant, who went three times over the ſea with his own craft,

craft, ſhould attain the dignity of a thane. But though property of every kind conferred diſtinction, it was landed property alone which could be ſaid to ennoble. And hence, though a ceorle had a helmet, coat of mail, and gold-hilted ſword, yet if, ſay the laws, he has no land, he ſhall ſtill remain a ceorle. Official dignities were the gift of the crown, and were forfeited by miſconduct.

"In talking," ſays the judicious author, "of the Anglo-Saxon *freemen*, we muſt not let our minds expatiate on an ideal character, which eloquence and hope have inveſted with charms almoſt magical. No Utopian ſtate, no paradiſe of ſuch a pure republic as reaſon can conceive, but as human nature can neither eſtabliſh nor ſupport, is about to ſhine around us, when we deſcribe the Anglo-Saxon freeman. A freeman, among our anceſtors, was not that dignified independent being, 'lord of the lion heart and eagle eye,' which our poets fancy under this appellation." (p. 124.) He was ſimply not a ſlave. He was not property attached to the ſoil. He was frequently, however, another man's ſervant, and engaged in the meaneſt, moſt laborious employments. His ſtate was attended with ſome inconveniences. A maſter was reſponſible for the delinquencies of his ſlave; but a freeman was obliged to find perpetual bail, who engaged to produce him whenever he was accuſed; and his pecuniary mulcts, in caſe of conviction, were fixed very high. He had, however, the valuable privilege of changing his maſter at pleaſure; and, what was no ſmall benefit, the king was his legal lord and protector. "If any man," ſays the law, "kill a freeman, the king ſhall receive fifty ſhillings for lordſhip;" and whoever put a freeman into bonds, was to forfeit twenty ſhillings. A freeman, however, might forfeit his liberty; and one of the crimes which incurred this puniſhment, was violating the Sabbath. A freeman, thus reduced to ſlavery by law, was called a *wite theow*, or penal ſlave, and became ſubject to corporal puniſhment; for, if he had been guilty of theft while free, he might now be chaſtiſed with ſtripes; and, if he ſtole again, he was to be hanged.

But a large proportion of the Anglo-Saxon population was in a ſtate of the moſt deplorable ſlavery. This unfortunate claſs of men, who were diſtinguiſhed by the appellations of *eſne* and *theow*, had no political exiſtence, but were the abſolute property of their maſters. They were bought and ſold with land, and conveyed, in the grants of it, like other ſtock. In wills they were given away preciſely as we now diſpoſe of our furniture, our plate, or our money. An archbiſhop bequeaths ſome land to an abbey, with ten oxen and two men.

So one bought land for thirty pounds, and gave seven pounds more for all the things on it, as men, stock, and corn. An Anglo-Saxon lady, in one part of her will, expresses herself thus: "Of those theowan men at Cinnuc she bequeaths to Eadwold, Ceolstan the son of Elstan, and the son of Effa, and Burwhyn Mærtin; and she bequeaths to Eadgyfu, Ælffige the cook, and Tefl the daughter of Wareburga, and Herestan and his wife, and Ecelm and his wife, and their child, and Cynestan, and Wynfige, and the son of Bryhtrie, and Edwyn and the son of Bunel, and the daughter of Ælfwer." Hence we see that the wretched condition of those men descended to their posterity; and this, indeed, is evident, from numberless proofs. Thus a duke in Mercia gives to a church "Six men, who formerly belonged to the royal villa in Berhtanwellan, with all their offspring and family, that they may always belong to the land of the aforesaid church in perpetual inheritance."

That the Anglo-Saxons were sold at Rome, we are certain from the well-known story, told by Bede, of their being seen in the markets there by Pope Gregory. The people of Bristol seem to have been infamous for carrying on a traffic of this kind with Ireland. "Wulfstan," says Malmsbury, "cured them of an odious and inveterate custom, which they derived from their ancestors, of buying men and women in all parts of England, and exporting them to Ireland, for the sake of gain. *The young women they commonly got with child, and carried them to market in their pregnancy, that they might bring a better price.* You might have seen, with sorrow, long ranks of young persons, of both sexes, and of the greatest beauty, tied together with ropes, and daily exposed to sale: nor were these men ashamed, O horrid wickedness! to give up their nearest relations, nay their own children, to slavery." On the landed property of England itself the number of slaves appears to have been very great. Two hundred and fifty, men and women, are mentioned as belonging to the lands which the king gave to Wilfrid; and of the lands described in Doomsday-book there is hardly a portion which has not some attached to it. Their situation was very degraded and miserable. They were allowed to be bound and whipped. They might be branded; and they are even spoken of as yoked like beasts of draught. "Let every man know his *teams of men*, of horses, and of oxen." They were, however, permitted to accumulate some property; and hence we sometimes meet with the interesting fact, of a slave's purchasing his own freedom and that of his family.

We

We recommend this picture to the attention of thoſe ſagacious politicians who are accuſtomed to declaim on the bleſſings of that free and happy conſtitution which our anceſtors enjoyed, who affect to bewail the intolerable corruptions which ages have produced in the ſtamina of our government; and whoſe unceaſing demand is to have it reſtored to its pure, original, elemental principles. Theſe men, it is evident, are either very ignorant, or ſomething much worſe. Little do the ſimple and deluded populace (whoſe friends ſuch orators and writers profeſs themſelves) ſuſpect that, when factious demagogues propoſe to revive the Anglo-Saxon conſtitution, the propoſal actually involves the reduction of the greateſt part of the people themſelves to a ſtate of perſonal and perpetual ſlavery. From this ſingle fact, were they capable of diſcernment and reflection, they might be convinced that a concern for the real intereſts of the people is no part of the character of our noiſy reformers. Their object is to excite commotions, revolutions, and anarchy, in the hope that they themſelves might attain to ſome eminence in the general ſcramble.

"If," ſays Mr. Turner, "the maſs of the Anglo-Saxon population had continued in this ſervile ſtate, the progreſs of the nation in the improvements of ſociety would have been very ſmall. But a better deſtiny awaited them: the cuſtom of manumiſſion began; and the diffuſion of Chriſtianity, by mildly attempering the feelings of the individual, and by compelling him to cultivate acts of benevolence, as a religious duty, increaſed the prevalence of the practice."—(pp. 132, 133.)

The author's third book has ſeven chapters: on the huſbandry of the Anglo-Saxons; their proprietorſhip in land, and their tenures; the burdens to which lands were liable, and their privileges; their conveyances; ſome particulars of the names of places in Middleſex and London, in the Saxon times; law-ſuits about land; and their denominations of land. Theſe ſubjects we are under the neceſſity of leaving to be ſtudied by the reader in the volume itſelf. We ſhall copy only two of Mr. Turner's remarks. "The courſe of nature," he ſays, "in the revolutions of the ſeaſons, had ſuffered no eſſential change ſince the deluge, which human records notice. We may, therefore, preſume, that the ſeaſons, in the Anglo-Saxon period, reſembled thoſe which preceded and have followed them." (p. 202.) Yet ſome curious delineations in a Saxon calendar, which is preſerved in the Cotton Library, ſeem to intimate the contrary. Theſe pictures appear intended to repreſent the appropriate employments of each month of the year; and, "in June, ſome are reaping with a ſickle, and ſome putting the corn into a cart." (p. 197.) If this painting was taken

from real life, it is plain that harveſt was then much earlier than it is now. The other remark may be recommended to the conſideration of thoſe who uniformly treat the ancient eccleſiaſtical corporations as neſts of uſeleſs and idle drones, who rioted on the produce of laborious induſtry. This account we have always maintained to be falſe, as well as ungrateful. To the churchmen of former days we owe much more than to the laity. They were, in fact, the great improvers and encouragers of every uſeful ſcience and art. Accordingly, "Of the Anglo-Saxon huſbandry," ſays Mr. Turner, "we may remark, that Domeſday Survey gives us ſome indications that the cultivation of the church lands was much ſuperior to that of any other order of ſociety. They have much leſs wood upon them, and much leſs common or paſture; and what they had, appears often in ſmaller and more irregular pieces; while their meadow was more abundant, and in more numerous diſtributions."—(pp. 205, 206.)

The fourth book, of five chapters, is uncommonly valuable; and, therefore, we are ſorry that we ſhall not be able to lay a more full and perfect account of it before our readers. The firſt chapter regards the king's election and coronation. It has already been obſerved that the firſt Anglo-Saxon kings ſeem to have been their conductors in war, who had their authority continued for life. Even after monarchy became an eſſential ingredient in the conſtitution, the crown was not hereditary, but elective. This clearly appears from various authors, the reſult of whoſe information is, that the king was choſen at the Witena-gemot (the great council of the nation, or aſſembly of the wiſe), held on the demiſe of the preceding ſovereign. That his acceſſion was not governed by the rules of hereditary ſucceſſion, is manifeſt from hiſtory. The rule of ſuch ſucceſſion was obſerved with moſt regularity in Weſſex, yet even there it was frequently diſregarded. Both Cealwin and Cealwulf had ſons, who did not ſucceed to their fathers. Ina was raiſed to the throne, though Ceadwalla, his predeceſſor, left two ſons; and, what is ſingular, Ina's own father was then alive. Both Alfred and his ſon enjoyed the crown, in prejudice of thoſe whom we ſhould now regard as the legal heirs. Athelſtan, though a baſtard, was preferred to his legitimate brothers; and, though Edmund Ironſide left a ſon, yet his brother, the Confeſſor, aſcended the throne. This ſon of Edmund was again excluded by the election of Harold II.

Thus fluctuating and uncertain were the Anglo-Saxon ſovereignties.

"But though," ſays Mr. Turner, "the Saxon Witan continued the cuſtom of election, and ſometimes broke the regular line of deſcent

ſcent, by crowning the collateral branches, yet, in the greater number of inſtances, they followed the rule of hereditary ſucceſſion. Their choice of the Cyning (king) in Weſſex, even when the heir was diſregarded, was always made from the family of its firſt founder, Cerdic, and uſually from the kinſmen of the preceding ſovereign. The Norman conqueſt terminated the power of the Witena-gemot, and changed the crown from an elective to an hereditary ſucceſſion—a change highly auſpicious to the national proſperity."—(pp. 249, 250.)

A conſiderable part of this chapter is filled with the form appointed for the coronation of Ethelred the Second, which is extant in a MS. in the Cotton library. It gives us the coronation oath, with all the prayers and ceremonies at large. The compoſition is reſpectable, and the whole we regard as a great curioſity; but for particulars we muſt refer to the volume itſelf. The ſecond chapter, on the family and officers of the king, contains nothing remarkable; but the third, on his dignity and prerogatives, is of more importance; and, therefore, from it we ſhall inſert a few extracts.

"The power and prerogatives of the Anglo-Saxon Cyning were progreſſively acquired. As the nation had no written conſtitution, their government was that of ancient cuſtom, gradually altered from its original features by the new circumſtances which occurred. In the courſe of time the augmentation of the power of the Cyning became indiſpenſable to the happineſs of the nation. What could arrange the contentions of right, property, and power, between equal nobles, or between them and the free, and afterwards between them and the church;—what could protect the infant ſtate from Britiſh hoſtility, ever jealous, ever bickering, and ever to be miſtruſted, but ſuch an inſtitution as continued royalty—as a Cyning, raiſed in dignity and power above all the other chieftains; who could ſee the laws of the ſociety executed, and *their* [its] various rights adjuſted; to whom every rank could effectually appeal, and who was the protector of every order of the ſtate from violence and wrong!

"We have ſeen that the land ſwarmed with independent landed proprietors of various denominations, whoſe privileges were not uniform, but whoſe juriſdictions were generally peculiar and independent. What but a king could, in their age, and with their cuſtoms, have reſcued the nation from a New Zealand ſtate of general warfare? The inſtitution of the Cyning was, therefore, an admirable device, adapted to promote the common intereſt. It maintained peace between the turbulent chieftains. It enſured to every order the enjoyment of its immunities. It was the ſource whence legal juſtice was adminiſtered to all; and perhaps no ſingle incident tended more to accelerate the Anglo-Saxon civilization than the character and prerogatives of the Cyning, moderated by the conti-

nuance of the Wittena-gemot, and the free ſpirit of the people."—(pp. 262, 263.)

It is extremely difficult, our author obſerves, to give an accurate deſcription of the king's prerogatives. As the child of warfare, he muſt have been often arbitrary; as the head of many other chieftains, who regarded their rights as no leſs ſacred than his, his authority muſt have frequently been very circumſcribed. Its efficiency and extent, no doubt, depended very much on the character of the reigning prince. Under ſovereigns of ability and energy the royal prerogative would naturally increaſe. But, beſides, its increaſe was almoſt neceſſarily favoured by the circumſtances of the times.

"The crown," ſays our author, "was a permanent eſtabliſhment, which it was the intereſt of every one, but the ſuperior nobles, to maintain and to aggrandize, till its power became formidable enough to be felt in its oppreſſions. Its domains were increaſing by every ſucceſsful war, and its revenue, privileges, and munificence, were perpetually adding to its wealth and influence. When the zeal of the Popes had completed the converſion of the iſland, and an hierarchy was eſtabliſhed, the kingly power received great ſupport and augmentation from the religious veneration with which the clergy ſurrounded it. That the church, in its weakneſs, ſhould ſupport the crown, which was its beſt protector, was a circumſtance as natural as that it ſhould afterwards oppoſe it, when its aggreſſions became feared."—(p. 264.)

The ſtyle of Ina, in his laws, very much reſembles that of Engliſh ſovereigns of the preſent day. He deſigns himſelf "Ina, by the grace of God, king of the Weſt Saxons." He talks of "*my* biſhops, *my* ealdormen," and "the oldeſt ſages of *my* people." The laws are introduced with the authoritative phraſe "We command;" and one of their proviſions is as follows, "If any one fight in the king's houſe *he ſhall forfeit all his property*, and it ſhall remain in the king's deciſion *whether he ſhall have his life or not*." This clearly ſhews how incomparably elevated the ſovereign was above all his ſubjects; for a battle in the houſe of an ealdorman, or even in a church, was puniſhed by a fine of 120 ſhillings only.

Although we may not be able preciſely to delineate the political features of an Anglo-Saxon king, yet his dignity, influence, and known prerogatives were certainly great. He was publicly to be prayed for, and to be honoured by his ſubjects. His royal word was equivalent to the oath of others. He had, in certain caſes, the power of pardoning. His ſafety was protected by very heavy penalties for offences committed in his preſence, in his houſe, or againſt any part of his family. All the

the officers of the executive government were appointed and diſplaced by him. He convoked the meetings of the Witena-gemot, and ſummoned the lieges to the royal ſtandard.

When the different petty Anglo-Saxon kingdoms were united into one great ſovereignty, the wealth of the monarch was prodigiouſly increaſed. Hence the figure that Alfred and Athelſtan make in hiſtory, as princes of high magnificence and power.

"The royal property," ſays our author, "conſiſted of lands in demeſne in every part of England; and though, in the lapſe of time, *he* [Mr. Turner ſhould have ſaid *the king*, as the pronoun *he* has here no antecedent] had given large poſſeſſions to his friends and followers, yet from many he reſerved rents and ſervices, which were a great ſource of wealth and power. The places which occur, with the denomination of royal towns, or royal villas, are very numerous; and among theſe we may notice the name of Windeſhore (Windſor), which is ſtill a regal reſidence.

"His revenues were the rents and produce of his lands in demeſne; cuſtoms in the ſea-ports; tolls in the markets, and in the cities on ſales; duties and ſervices to be paid to him in the burghs, or to be commuted for money; *wites*, or penalties and forfeitures, which the law attached to certain crimes and offences; heriots from his thanes; and various payments and benefits ariſing to him on the circumſtances ſtated in the laws."—(pp. 269, 270.)

Our quotations from this excellent chapter of Mr. Turner's volume ſhall be concluded with the following impreſſive obſervations:

"But all the prerogatives and rights of the Anglo-Saxon Cyning were definite and aſcertained. They were ſuch as had become eſtabliſhed by law or cuſtom, and could be as little exceeded by the ſovereign as withheld by his people. They were not arbitrary privileges of an unknown extent. Even William the Conqueror found it neceſſary to have an official ſurvey of the royal rights taken in every part of the kingdom; and we find the Hundred, or ſimilar bodies in every county, making the inquiſition to the king's commiſſioners, who returned to the ſovereign that minute record of his claims upon his ſubjects which conſtitutes the Domeſday-book.—The royal claims in Domeſday-book were, therefore, not the arbitrary impoſitions of the throne, but were thoſe which the people themſelves teſtified to their king *to have been* [to be] his legal rights. Perhaps no country in Europe can exhibit ſuch an ancient record of the freedom of its people, and [of] the limited prerogatives of its ruler."—(p. 270.)

The fourth chapter of this book is alſo of great importance. It enquires into the conſtitution and powers of the Anglo-Saxon parliament, or Witena-gemot. On this ſubject, which has given riſe to much controverſy, Mr. Turner adopts no particular

ticular theory, but contents himself with carefully following the lights afforded by the Anglo-Saxon documents. It cannot be, with absolute certainty, determined what descriptions of persons were entitled to be members of this great council. The general terms, by which they are designed, imply wise men, great men, wealthy men, counsellors, senators. Sometimes the expressions are more particular; as, "All my bishops, princes, and great men;" "the wise men, bishops, ealdormen, and all the nobility." One royal grant, which bears to be made "with the consent of all the optimates, ecclesiastical as well as civil, whose names follow according to their dignity," is signed by the king, one archbishop, fourteen bishops, *the king's mother*, his four sons, sixteen abbots, and three duces. Sometimes the ecclesiastical, sometimes the lay subscribers are most numerous. In a great council, held A.D. 716, were present the king of Kent, archbishop of Canterbury, and bishop of Rochester, with abbots, *abbesses*, presbyters, deacons, duces, and satraps. Five abbesses subscribe the record of this council; and by many, we doubt not, of our fair contemporaries it will be deeply regretted that the precedent is become obsolete. Most of those who subscribe to councils or charters, and who appear to have been the members of the Gemot, have additions to their names; as archbishop, bishop, abbot, presbyter, deacon, princeps, dux, comes, ealdorman, miles, &c. But some grants exist where the names have no additions. The following paragraph should be known to all who profess to admire the popular nature of the ancient Anglo-Saxon constitution, as it proves decidedly that the great bulk of the people were wholly excluded from the national councils:

"We know what was necessary to exalt a *ceorle* to a *thegn*, but we cannot distinctly ascertain all the qualifications which entitled persons to a seat in the Witena-gemot. There is, however, one curious passage, which ascertains that a certain amount of property was an indispensable requisite, and that acquired property would answer this purpose as well as hereditary property. The possession here stated to be necessary was forty hides of land. The whole incident is so curious, as to be worth transcribing. Gudemund desired in matrimony the daughter of a great man; but, because he had not the lordship of forty hides of land, he could not, though noble, be reckoned among the *proceres*; and she therefore refused him. He went to his brother, the Abbot of Ely, complaining of his misfortune. The Abbot fraudulently gave him possessions of the monastery, sufficient to make up the deficiency. (3 Gale's Script. 513.) This circumstance," as Mr. Turner observes, "attests that nobility alone was not sufficient for a seat among the Witan, and

that

that forty hides of land was an indiſpenſable qualification."—(p. 277.)

The paragraph which is immediately ſubjoined, impartiality forbids to withhold from our readers.

"It would be highly intereſting to know whether they who poſſeſſed this quantity of land had, thereby, the right of being in the Witena-gemot, or whether the members of this great council were elected from the territorial proprietors, and ſat as their repreſentatives. I am not able to decide this curious queſtion. But I cannot avoid mentioning one perſon's deſignation, which ſeems to have the force of expreſſing an *elected* member. Among the perſons ſigning to the act of the Gemot, at Cloſeſhoe, in 824, is '*Ego Beonna electus conſent. et ſubſcrib.*'"—(pp. 277, 278.)

We think it probable that Beonna was a *Biſhop* or *Abbot elect*.

The Witan were aſſembled by a writ from the king; and the ordinary ſeaſons of their meeting ſeem to have been the great feſtivals of the church, though we find them convened at other times. The place of meeting was not fixed, but probably depended on the ſovereign's reſidence at the time, and was regulated by his convenience. In this great council the king preſided, who ſometimes, we know, and always perhaps, addreſſed the members in a royal ſpeech.

One of their duties was, to elect the ſovereign; and they afterwards aſſiſted at his coronation. Another was, to co-operate with the king in making laws. They appear, likewiſe, to have joined with the king in making public treaties. Thus the treaty with Guthrun and the Danes begins: "This is the treaty which Ælfred, king, and Gythrun, king, and all the Witan of England, and all the people in Eaſt Anglia, [i.e. the Danes], have made and faſtened with oaths." They are alſo mentioned as aſſiſting the king in directing the military preparations of the kingdom. They conſtituted the proper court before which impeachments were brought. They pronounced ſentence of outlawry and of baniſhment. They even enjoyed the power of pardoning: ſo that it is not very eaſy to diſtinguiſh between their privileges and the prerogatives of the king.

The Witena-gemot very frequently appears as the higheſt court of judicature in the kingdom.

"In 851 the monks of Croyland, having ſuffered much from ſome violent neighbours, laid their complaint before the Witena-gemot. The king ordered the Sheriff of Lincoln, and his other officers in that diſtrict, to take a view of the lands of the monaſtery, and to make their report to him and his council, wherever they ſhould

ſhould be, at the end of Eaſter. This was done, and the grievances were removed."—(p. 286.)

The greater part of the laſt chapter of this book, which is on the "official dignites" of the Anglo-Saxons, would not, we preſume, be very intereſting to our readers. We ſhall, however, tranſcribe the firſt paragraph of it, after obſerving that the great merit of the volume imperiouſly calls upon us to extend our remarks to another Number.

"The EALDORMAN was the higheſt officer in the kingdom. In rank he was inferior to an *Etheling* (or noble); for, when an Etheling's *were-geld* was 15000 thrymſas, an Ealdorman's was but 8000. He was the chief of a ſhire; and he loſt this dignity if he connived at the eſcape of a robber, unleſs the king pardoned him. He was one of the Witan, who attended the Witena-gemot. He preſided with the biſhop, at the Scire-gemot, which he was ordered to attend. He ranked with a biſhop, but was ſuperior to a *thegn*. He had great civil powers in adminiſtering juſtice, and alſo enjoyed high military authority. He is mentioned as leading the ſhire to battle againſt the enemy. To draw weapons before him incurred a penalty of 100 ſhillings."—(p. 280.)

[*To be continued.*]

ART. CLV. *Scientific Dialogues, intended for the Inſtruction and Entertainment of young People; in which the firſt Principles of Natural and Experimental Philoſophy are fully explained.* 6 Vol. ſmall 12mo. pp. 1460, and 24 Plates by Lowry and Skelton. Price 15s. (Vol. I. II. 2nd Edit.) Johnſon, London. 1802—1805.

THE author of this uſeful and elegant introduction to natural philoſophy has not thought proper to inſert his name in the title page; but from the dedication to the Hon. C. B. Stanhope, and the Hon. J. H. Stanhope, as well as from the "word *Joyce*, with which" the perſons introduced are ſaid to be "acquainted," there is ſome reaſon to conjecture that his own name is thus curſorily ſubjected to the reader's eye. In clothing his ſubjects in an intelligible and pleaſing form, he has uſually been very ſucceſsful, although he has not wholly avoided ſome material errors.

The firſt volume is devoted to mechanics, and explains the laws of attraction, gravitation, and motion, the properties of the center of gravity, and of the mechanical powers. The ſecond treats of aſtronomy; and, beſides the elementary doctrines neceſſarily included in this ſubject, explains very clearly the uſe of the ephemeris, the equation of time, the hiſtory of the calendar, the phenomena of the tide, and of the harveſt moon. The third relates to hydroſtatics, and inſiſts at large

on the ſubjects of ſpecific gravity, the hydrometer, the diving bell, and the water preſs. In the fourth volume, which contains the principles of pneumatics, the effects of the preſſure of the air, the nature of ſound, the operation of the ſteam engine, and the variations of the weather, are clearly and familiarly explained. The ſubjects of the fifth volume are optics and magnetiſm; and thoſe of the ſixth, electricity and galvaniſm. The well known principles of optics, and the conſtruction of optical inſtruments, including the modern improvements on teleſcopes, and the arrangement of the phantaſmagoria; the nature of magnetiſm, and the mode of making magnets; the inſtruments and experiments illuſtrative of the nature of the electric fluid, and the atmoſpheric effects in which that fluid is ſuppoſed to be concerned, together with a number of amuſing examples of the appearances which its motions may be made to exhibit; an account of the diſcoveries of Galvani and others reſpecting animal and chemical electricity—all theſe ſubjects, with ſeveral others of a ſimilar nature, beſides a uſeful index and gloſſary, are comprehended in the contents of theſe two laſt volumes. As a ſpecimen of this performance, we ſhall preſent our readers with ſome extracts from the firſt and from the laſt volume.

"MECHANICS.—CONVERSATION II." Vol. I. p. 10.

'*Of Matter.—Of the Diviſibility of Matter.*'

"*Father.* Do you underſtand what philoſophers mean when they make uſe of the word matter?

"*Emma.* Are not all things which we ſee and feel compoſed of matter?

"*Father.* Every thing which is the object of our ſenſes, is compoſed of matter differently modified or arranged. But in a philoſophical ſenſe, *matter* is defined to be an *extended, ſolid, inactive,* and *moveable* ſubſtance.

"*Charles.* If by extenſion is meant length, breadth, and thickneſs, matter, undoubtedly, is an extended ſubſtance. Its ſolidity is manifeſt by the reſiſtance it makes to the touch.

"*Emma.* And the other properties nobody will deny, for all material objects are, of themſelves, without motion; and yet it may be readily conceived, that by the application of a proper force there is no body which cannot be moved. But I remember, papa, that you told us ſomething ſtrange about the diviſibility of matter, which you ſaid might be continued without end.

"*Father.* I did, ſometime back, mention this as a curious and intereſting ſubject, and this is a very fit time for me to explain it.

"*Charles.* Can matter, indeed, be infinitely divided, for I ſuppoſe that this is what is meant by a diviſion without end?

"*Father.* Difficult as this may at firſt appear, yet I think it very capable of proof. Can you conceive of a particle of matter ſo ſmall as not to have an upper and under ſurface?

"*Charles.*

" *Charles.* Certainly every portion of matter, however minute, muſt have two ſurfaces at leaſt, and then I ſee, that it follows of courſe that it is diviſible.

" *Father.* Your concluſion is juſt, and though there may be particles of matter too ſmall for us actually to divide, yet this ariſes from the imperfection of our inſtruments; they muſt nevertheleſs, in their nature, be diviſible.

" *Emma.* But you were to give us ſome remarkable inſtances of the minute diviſion of matter.

" *Father.* A few years ago a lady ſpun a ſingle pound of wool into a thread 168,000 yards long. And Mr. Boyle mentions that two grains and a half of ſilk was ſpun into a thread 300 yards in length. If a pound of ſilver, which, you know, contains 5,760 grains, and a ſingle grain of gold be melted together, the gold will be equally diffuſed through the whole ſilver, inſomuch that if one grain of the maſs be diſſolved in a liquid called *aqua fortis*, the gold will fall to the bottom. By this experiment it is evident that a grain may be divided into 5761 viſible parts, for only the 5761ſt part of the gold is contained in a ſingle grain of the maſs.

" The gold-beaters, whom you have ſeen at work in the ſhops in Long-Acre, can ſpread a grain of gold into a leaf containing fifty ſquare inches, and this leaf may be readily divided into 500,000 parts, each of which is viſible to the naked eye; and by the help of a microſcope, which magnifies the area or ſurface of a body 100 times, the 100th part of each of theſe becomes viſible, that is the 50 millionth part of a grain of gold will be viſible, or a ſingle grain of that metal may be divided into 50 million of viſible parts. But the gold which covers the ſilver wire uſed in making what is called gold lace, is ſpread over a much larger ſurface, yet it preſerves, even if examined by a microſcope, an uniform appearance. It has been calculated that one grain of gold, under theſe circumſtances, would cover a ſurface of nearly thirty ſquare yards.

" The *natural* diviſions of matter are ſtill more ſurpriſing. In odoriferous bodies, ſuch as camphor, muſk, aſafœtida, a wonderful ſubtilty of parts is perceived, for though they are perpetually filling a conſiderable ſpace with odoriferous particles, yet theſe bodies loſe but a very ſmall part of their weight in a great length of time.

" Again, it is ſaid by thoſe who have examined the ſubject with the beſt glaſſes, and whoſe accuracy may be relied on, that there are more animals in the milt of a ſingle cod-fiſh, than there are men on the whole earth, and that a ſingle grain of ſand is larger than four millions of thoſe animals. Now if it be admitted, that theſe little animals are poſſeſſed of organized parts, ſuch as a heart, ſtomach, muſcles, veins, arteries, &c. and that they are poſſeſſed of a complete ſyſtem of circulating fluids, ſimilar to what is found in larger animals, we ſeem to approach to an idea of the infinite diviſibility of matter. It has indeed been calculated that a particle of the blood of one of theſe animalcula is as much ſmaller than a globe one-tenth of an inch diameter, as that globe is ſmaller than the whole earth. Nevertheleſs, if theſe particles be compared with the particles of light, it is probable that they would [will] be found

to

to exceed them in bulk as much as mountains do ſingle grains of ſand:

> " In thouſand ſpecies of the inſect kind!
> Loſt to the naked eye, ſo wondrous ſmall,
> Were millions join'd, one grain of ſand would cover all.
> Yet each within its little bulk contains
> An heart which drives the torrent through its veins:
> Muſcles to move its limbs aright: a brain
> And nerves diſpoſed for pleaſure and for pain:
> Eyes to diſtinguiſh; ſenſe whereby to know
> What's good, or bad; is, or is not its foe.
>
> BAKER.

" I might enumerate many other inſtances of the ſame kind; but theſe, I doubt not, will be ſufficient to convince you into what very minute parts matter is capable of being divided: and with theſe we will put an end to our preſent converſation."

" GALVANISM.—CONVERSATION I." Vol. VI. p. 180.

" *Of Galvaniſm; its Origin: Experiments: of the Decompoſition of Water.*

" *Tutor.* It has been obſerved as long as I can remember, and probably before I was born, that porter, when taken from a pewter pot, had a ſuperior flavour than when drunk out of a glaſs, or of china.

" *Charles.* Yes, I have often heard my uncle ſay ſo; but what is the reaſon of it?

" *Tutor.* Admitting the fact, which is, I believe, generally allowed by thoſe who are much accuſtomed to that beverage; it is now explained upon the principles of GALVANISM.

" *James.* Is Galvaniſm another branch of ſcience? Is there a Galvanic fluid, as well as an electric fluid?

" *Tutor.* Of the exiſtence of the electric fluid you now have no doubt; the ſcience of electricity took its name from *electron*, the Greek word for amber, becauſe amber was one of the firſt ſubſtances obſerved to produce, by rubbing, the effects of attraction and repulſion. Galvaniſm derives its name from Dr. Galvani, who firſt reported to the philoſophical world the experiments on which the ſcience is founded.

" *Charles.* Pray how was he led to make the experiments?

" *Tutor.* Galvani, a profeſſor of anatomy at Bologna, was one evening making ſome electrical experiments, and on the table where the machine ſtood, were ſome frogs ſkinned. By an accident one of the company touched the main nerve of a frog, at the ſame moment that he took a conſiderable ſpark from the conductor of the electrical machine, and the muſcles of the frog were thrown into ſtrong convulſions. Theſe, which were obſerved by Galvani's wife, led the profeſſor to a number of experiments; but as they cannot be repeated without much cruelty to living animals, I ſhall not enter into a detail of them.

" *James.*

" *James.* Were not the frogs dead which firſt led to the diſcovery?

" *Tutor.* Yes, they were: but the profeſſor afterwards made many experiments upon living ones; whence he found, that the convulſions, or as they are uſually called, the contractions produced on the frog, may be excited without the aid of any apparent electricity, merely by making a communication between the nerves and the muſcles with ſubſtances that are *conductors* of electricity.

" *Charles.* Are theſe experiments peculiar to frogs?

" *Tutor.* No, they have been ſucceſsfully made on almoſt all kinds of animals, from the ox downwards to the fly. And hence it was at firſt concluded, that there was an electricity peculiar to animals.

" *James.* You have already ſhewn that the electric fluid exiſts in our bodies, and may be taken from them, independently of that which cauſes the contractions.

" *Tutor.* I will ſhew you an experiment on this ſubject.—Here is a thin piece of zinc, which is a ſort of metallic ſubſtance, but not what is denominated a perfect metal: lay it under your tongue, and lay this half-crown upon the tongue. Do you taſte any thing very peculiar in the metals?

" *James.* No, nothing at all.

" *Tutor.* Put them in the ſame poſition again, and now bring the edges of the two metals into contact, while the other parts touch the under and upper ſurfaces of the tongue.

" *James.* Now they excite a very diſagreeable taſte, ſomething like copperas.

" *Tutor.* Inſtead of the half-crown, try the experiment with a guinea, or with a piece of charcoal.

" *Charles.* I perceive the ſame kind of taſte which James deſcribed. How do you explain the fact?

" *Tutor.* Some philoſophers maintain, that the principle of Galvaniſm and electricity is the ſame; and that the former is the evolution or emiſſion of the electric fluid from conducting bodies, diſengaged by a chemical proceſs; while the latter is the ſame thing made apparent to the ſenſes by non-conducting bodies.

" *James.* All metals are conducting ſubſtances; of courſe the zinc, the guinea, and the half-crown, are conductors.

" *Tutor.* Yes, and ſo are the tongue and the ſaliva; and it is probable, by the decompoſition of ſome ſmall particles of the ſaliva, the ſharp taſte is excited.

" *Charles.* What do you mean by the decompoſition of the ſaliva?

" *Tutor.* We ſhall, in our chemiſtry, ſhew you that water is capable of being decompoſed, that is, ſeparated into two gaſes, called hydrogen and oxygen.

" *James.* Is ſaliva capable of being thus ſeparated?

" *Tutor.* Certainly, becauſe a great part of it may be ſuppoſed to be water; and the oxygen combines with the metal, while the hydrogen eſcapes, and excites the taſte on the tongue.

" *Charles.* The diſagreeable taſte on the tongue cannot be diſputed,

puted; but there is no apparent change on the zinc or the half-crown, which there ought to be, if a new ſubſtance, or the oxygen, has entered into the combination.

" *Tutor.* The change is, perhaps, too ſmall to be perceived in this experiment; but in others on a larger ſcale it will be very evident to the ſight, by the *oxidation* of the metals.

" *James.* Here is another ſtrange word; I do not know what is meant by oxidation.

" *Tutor.* The iron bars fixed before the windows were clean and almoſt bright, when placed there laſt ſummer.

" *James.* But not being painted, they are become quite ruſty.

" *Tutor.* Now, in chemical language the iron is ſaid to be oxidated, inſtead of ruſty; and the earthy ſubſtance that may be ſcraped from them, uſed to be called the *calx* of iron; but it is by modern chemiſtry denominated the oxide of iron.

" When mercury loſes its fine brightneſs by being long expoſed to the air, the dulneſs is occaſioned by oxidation, that is, the ſame effect is produced by the air on the mercury, as it was on the iron. I will give you another inſtance. I will melt ſome lead in this ladle. You ſee a ſcum is ſpeedily formed. I take it away, and another will ariſe, and ſo perpetually till the whole lead is thus transformed into an apparently different ſubſtance;—this is called the oxide of lead."

Although, from the reſult of an attentive peruſal, we think ourſelves authoriſed to recommend this work to the notice both of thoſe who are employed in the inſtruction of young perſons, and of thoſe who are deſirous, at an early age, of ſtudying for themſelves; yet we have obſerved ſome inaccuracies, which, for the ſake of the author, as well as for the benefit of his uninformed readers, we ſhall here enumerate.

The author's attempt to compare momentum with preſſure is founded only on erroneous and ſuperficial conceptions. He aſſerts, vol. i. p. 50, that " if you let a pound, or a hundred pounds, fall on the floor, only from the height of an inch and a quarter, it will ſtrike the floor with a momentum equal to double its weight." It is difficult to conjecture by what mode of calculation this ſingular reſult is obtained. The fact is, that the " effects" of momentum and of preſſure admit of no general compariſon: in particular caſes theſe effects may indeed be ſimilar and commenſurable, but this circumſtance depends on conditions diſtinct from the magnitude of either.

Another very great miſtake occurs ſoon afterwards. It is ſaid, p. 71, that " ſince the *whole ſpaces* deſcribed increaſe as the ſquares of the times increaſe, ſo alſo the velocities of falling bodies increaſe in the ſame proportion; for you know that the velocity muſt be meaſured by the ſpace paſſed through." The velocity is meaſured, not by the whole ſpace paſſed through, but by the ſpace deſcribed in any given ſhort

interval of time; and it is perfectly well known that it increases simply as the time of descent, and not as its square.

The author chooses to consider the wedge "as a double inclined plane," p. 183, and to make the force to the resistance as the thickness to twice the length of the sides. But it ought to have been observed, that, by what is here called the resistance, the sum of the resistances operating on both sides, and almost in opposite directions, is intended.

Vol. II. p. 6. "The distance of the fixed stars from us is immensely great; consequently the rays of light have to travel this distance, in the course of which, especially in their passage through our atmosphere, they are subject to numberless *reflections* and *refractions*. By means of these, other rays of light come to the eye, every one of which, perhaps, impresses upon the mind the idea of so many separate stars." This opinion is supported, p. 11, by the assertion, that the largest stars are scarcely visible through a long and narrow tube: it may, however, easily be confuted by a single view of the starry heavens, in which the stars, although they may twinkle, certainly do not appear to dance about so variously as would happen if the assertion were well grounded. P. 56, and elsewhere, "The Herschel planet." This expression is certainly as inelegant as if we said *the Mars planet*, or *the Jupiter planet*, instead of Mars and Jupiter. P. 77. The continuation of the motion of a bird on the wing, by means of which it accompanies the earth in its rotation and revolution, is very erroneously attributed to the action of the "atmosphere," instead of the inertia and momentum of the bird itself. P. 83. The whole account of the "rational and sensible horizon" is confused and inaccurate. P. 96. The principle of "the lever" has certainly nothing to do with the revolution of the earth and sun round their common "centre of gravity."

Vol. III. p. 5. "Air, quicksilver, and melted metals, are fluids, but not liquids;" because quicksilver does not adhere to the fingers. This definition of a liquid is, however, neither correct nor commonly admitted. The only general character by which a liquid can be distinguished from a fluid is the cohesion of its particles, not with the surrounding bodies, but with each other. P. 8. The idea of the circular form of the "pores of plants" being adapted to admit the globular particles of water, has long been justly exploded: there can be no doubt but that millions of the particles of water might be admitted by the smallest of them. The doctrine of the reception of bodies dissolved into the interstices of the particles of the solvent (p. 10) has also been satisfactorily confuted. P. 76, an apparatus is described, intended for shewing the pressure

of

of fluid on ſurfaces of different magnitudes, by means of a weight attached to one of the ſides of a veſſel which is moveable on hinges: but the author neglects, in explaining its operation, to conſider the effect of the different forces on different parts of this ſide, conſidered as a lever. P. 95. The form of a jet of water, projected obliquely upwards, is very incorrectly ſtated. The point in which the jet interſects the ſemicircle drawn on the ſide of the reſervoir as a diameter, is by no means ſuch as is here aſſerted and delineated.

Vol. IV. Conv. iv. and v. Many words are ſpent, after the example of ſome former authors, in proving the non-exiſtence of ſuction. But ſuction may, without impropriety, be defined as the diminution of preſſure on one ſide of a body, by *means of* which it is urged towards that ſide; and in this ſenſe its exiſtence cannot be denied. P. 65. The preſence of air "in our fleſh" in an elaſtic ſtate, is aſſerted without any ſufficient ground. P. 209. A perſon is ſaid to "bear up" the preſſure of the atmoſphere, acting on a ſurface of $14\frac{1}{2}$ feet: but this eſtimate includes the whole preſſure, as well upwards as downwards, and towards every ſide, a great part of which merely counteracts the action of another part. P. 215. The diviſion of "Fahrenheit's" ſcale was not ſo completely arbitrary as it is here ſtated: the degrees expreſs very nearly the apparent expanſion of mercury in a tube of glaſs, reckoned in ten thouſandths of the whole bulk.

Vol. V. p. 59. "All the rays that we can admit by means of a ſmall aperture or hole *muſt proceed from an indefinitely ſmall point of the ſun*, and therefore they are juſtly conſidered as parallel." This is a very ſingular reaſon for conſidering the ſun's rays as parallel. P. 126. The progreſs of the rays of light by which an object is ſeen in a convex mirror, is deſcribed in a very confuſed manner. The account of the rainbow (p. 173) is alſo extremely defective. P. 187. The linear dimenſions of objects are confounded with their ſuperficial dimenſions. P. 207. The rule for finding the magnifying power of a compound miſcroſcope is completely and unpardonably erroneous. P. 231. "Artificial magnets" are ſaid to be made of iron, inſtead of ſteel, iron being "the moſt proper for the purpoſe." P. 259. The parallel here drawn between magnetiſm and electricity is in ſeveral reſpects imperfect.

Vol. VI. p. 47. "The velocity with which light, and of courſe the electric ſpark moves,—" It is not eaſy to give a reaſon for believing ſuch a connexion as is here aſſumed, further than mere conjecture. P. 54, and elſewhere, "lay" occurs, for *lie*. P. 56. The experiment here related to ſhow that the electric fluid will paſs through glaſs, proves only that

it may be received on one ſide when it is carried off from the other." P. 203. "A little nitric acid, added to the water," is ſaid to render a Galvanic combination more active, "as the acid acts upon the ſilver and the zinc." But it is only its action on the zinc that can be ſuppoſed to render the combination more active.

By correcting theſe errors in their proper places, an inſtructor may eaſily render the ſcientific dialogues a ſure, as well as an agreeable guide to his young pupils in the paths of natural philoſophy.

ART. CLVI. *Occaſional Diſcourſes on various Subjects, with copious Annotations. By Richard Munkhouſe, D. D. of Queen's College, Oxford; and Miniſter of St. John Baptiſt's Church, Wakefield.* 3 vols. 8vo. pp. 1176. Price 1l. 4s. Longman and Co. London; and Hurſt, Wakefield. 1805.

SUNT bona, ſunt quædam mediocria, ſunt mala plura quæ legis;—ſaid the facetious Martial, of the publications of his day. Who will deny, that we may, without injuſtice, apply his words to the writings of modern times? Many diſcourſes of the Engliſh divines are indeed excellent, both as to manner and matter, and may be regarded as models of fine compoſition, and as ſources of the ſoundeſt information. Yet, whatever be the cauſe, whether it ariſes from the peculiar nature of ſuch compoſitions, from the difficulty of writing in a ſtyle that the moſt illiterate can underſtand, and the moſt learned may applaud, certain it is, that on comparing the multitudes that have been publiſhed, with the number that have been approved, few, comparatively ſpeaking, have attained to laſting reputation. Thoſe which we are now called upon to examine, are twenty-five in number, of which, the following are the titles and texts: I. On the merit and advantage of preventive charity, as practiſed in benevolent ſocieties.—Rom. xii. 10. II. The duty of religious conſideration, enforced from the commencement of a new year.—Ps. xc. 12. III. The unjuſtifiableneſs of the ſlave trade aſſerted on the ſeveral conſiderations of nature, reaſon, religion, and political expediency.—Matt. xviii. 7. IV. On the duty of placing confidence in God.—Ps. exxvii. 1. V. On the reverence that is due to ſacred ordinances.—Deut. xxix. 19. VI. On patriotiſm, or the love of our country.—Ps. cxxii. 6, 7, 8, 9. VII. In recommendation of Merrick's Metrical Verſion of the Pſalms, in preference, and as greatly ſuperior to the two Verſions commonly in uſe.—Ps. xlvii. 7. VIII. On the excellence

and

and advantage of a religious education.—Iſaiah, liv. 13. IX. On the ſtate and fate of the Jews, and the comparative ſtate of Chriſtians.—Iſa. lix. 1, 2. X. On the duty and pleaſure of relieving our brethren in affliction.—Heb. xiii. 1—3. XI. On the riſe and progreſs of Pſalmody with the Jews, and its preſent comparative ſtate in the eſtabliſhed Church of this country.—2 Chron. xxix. 30. XII. An exhortation to firmneſs, energy, and unanimity in defeating the projects of our enemies. 1 Cor. xvi. 13. XIII. The deplorable conſequences of rejecting the Meſſiah, exemplified in the caſe of the Jews.—St. Luke, xix. 42. XIV. In praiſe of free maſonry.—Acts xx. 32. XV. The duty of thankſgiving indiſpenſable, as one appointed means of glorifying God.—Ps. l. 23. XVI. An exhortation to the practice of thoſe ſpecific virtues which ought to prevail in the maſonic character.—St. Matth. v. 16. XVII. The Chriſtian duties of vigilance, circumſpection, and care, recommended and enforced.—St. Luke xxi. 36. XVIII. An incentive to offices of kindneſs, and to acts of beneficence.—1 Pet. iii. 8. XIX. The favour of God a ready and never failing recompenſe for the efforts of bravery and reſolution in his ſervice.—2 Chron. xix. 2. XX. A caution againſt extravagancies of religious frenzy, and the dangers of political deluſion.—Ps. ii. 1. XXI. The wiſdom to be derived from a retroſpect of the miſeries of war, and a return of the bleſſings of peace.—Iſaiah xxvi. 12. XXII. National proſperity conſidered as dependant on national righteouſneſs, and as beſt promoted by a monarchical form of government.—1. Sam. xii. 24, 25. XXIII Piety to God the foundation and ſole ſupport of real patriotiſm.—2 Chron. xv. 2. XXIV. The excellence of our conſtitution, and the proſperity of the ſtate, good grounds of patriotic exultation and pious gratitude.—Deut. iv. 7, 8. XXV. Indifference to true religion, one of the characteriſtic failings of the preſent age.—Rev. iii. 19. The volumes are concluded with "General thoughts on the late ſcanty harveſt, and the dreary proſpect of a hard winter, firſt publiſhed in 1799."

Of theſe ſermons, as the titles themſelves will ſhow, a conſiderable number have been occaſioned by our preſent and former conteſt with the French nation. The 4th, 6th, 9th, 13th, 17th, 19th, 20th, 22d, and 25th, were preached on days of ſolemn humiliation; the 12th, 15th, and 21ſt, on days of public thankſgiving; and the 23d and 24th were addreſſed to a corps of volunteers, the former previous to the receiving of their colours, the latter whilſt they were engaged on permanent duty.

The times and circumſtances which called forth many of the diſcourſes which we have particularized, were confeſſedly of the moſt alarming nature and complexion. Without, was a fierce, an implacable, and an unprincipled enemy, who had thrown into convulſions one half of Europe, and had diſmayed the other; men, who had ſubverted the laws, the throne, and the religion of their country, and had invited the ſubjects of other ſtates to imitate their intemperate zeal. Within, was a deſperate, an intriguing, and an increaſing party, which, dazzled by the ſophiſticated reaſoning of the philoſophiſts, or, concealing the worſt of intentions under the ſpecious pretence of reform, was ready to plunge this country into a ſimilar gulf of miſery. At ſuch an æra therefore, an æra, when every thing dear and valuable was at ſtake, a degree of warmth and zeal appear to have been admiſſible. It will be thought by many, that it became the duty of every friend to the eſtabliſhed order of things, to declare, as opportunity preſented itſelf, his deteſtation of ſuch principles and proceedings; that on the clergy, it was peculiarly incumbent, not only to avow with openneſs the ſentiments with which they were themſelves impreſſed, but to produce, as far as poſſible, ſimilar feelings in the minds of ſuch as were entruſted to their care.

We are prepared to admit the propriety of this reaſoning to a due extent. Nor are we to be reckoned among the number of thoſe who would entirely exclude from the pulpit diſcuſſions of a political nature. We are ready to concede that it is the duty of a paſtor to embrace the occaſion, which days ſet apart for faſts preſent, of diſpelling the unmanly fears, and correcting the improper views of his flock. But we do not conſider it to be his ſole or principal duty. To raiſe the ſoul to God, and to excite an abhorrence of every thing that may draw down his vengeance upon us, is or ought to be, we conceive, the grand object of the preacher. The very forms of prayer, which the Church is directed to make uſe of on theſe occaſions, are evidently drawn up under the influence of ſentiments congenial to our own. We find in them thankſgivings indeed, for the advantages which, as a nation, we enjoy; but we meet with no proud compariſons between the righteouſneſs of ourſelves, and the iniquity of our enemies. Nothing like 'ſtand off, for I am holier than thou' can be diſcovered in them; but, on the contrary, they ſeem intended to avert our thoughts from every thing that can feed our vanity, and to direct them to ſuch objects as may increaſe our ſelf-abaſement. To us, therefore, nothing appears more improper, at a time when we approach the

the Supreme Being, to deprecate his wrath upon a preſumption that we are grievous offenders, than to turn the attention of the congregation from their own ſins, and to fix it on thoſe of others; thus giving additional force to that pride of heart which is favourable to the malignant paſſions in proportion as it is injurious to religion. We by no means intend to aſſert, that *all* the faſt ſermons of Dr. M. err in theſe particulars; but we muſt be permitted to think that his patriotiſm, loyalty, and deteſtation of French principles, have occaſionally tranſported him beyond due bounds; that they have led him, in his ardour to produce correſpondent ſentiments in his hearers, to a neglect of enforcing that ſelf-humiliation which ſhould never be loſt ſight of in compoſitions of this nature.

But whatever may be the opinion of different perſons, with reſpect to theſe points, few, we conceive, will be found to condemn the judgment we have formed of the leading features which ought to characterize a diſcourſe profeſſedly compoſed to hail the return of peace. It will be admitted by competent judges, we imagine, that every thing which tends to keep alive the flames of enmity and diſcord in the breaſts of the reſpective nations, ſhould be ſtudiouſly and cautiouſly avoided. A wide field, it is true, opens itſelf to the preacher, and a favourable opportunity is afforded him of expatiating on the horrors of war, and contraſting them with the bleſſings of tranquillity. The miniſter of God may dwell with peculiar advantage and effect on the baneful tendency of the corrupt paſſions of man; the miſery they entail on all that come within their ſphere of action. He may thus cheriſh in his audience, he may thus create in them, a ſincere deſire to maintain the peace which they have obtained. But to rake into the hot-bed of crimes with which a former enemy might be charged; to hold up to view all the errors and miſdeeds, national and individual, of which he has been guilty; to dwell upon circumſtances which cannot fail in exciting anger and indignation: this ſurely is the effort of a miſguided, though perhaps, well-intentioned zeal. It is to throw, not water, but oil, on the half extinguiſhed flame. It cannot but add one more to the otherwiſe ſufficiently numerous obſtacles which oppoſe themſelves to that reciprocal forgiveneſs which can alone form the baſis of mutual and laſting concord.

Let us for a moment ſuppoſe, that the unhappy diſputes which agitated the reign of the unfortunate Charles, and which terminated in his death, could have been brought to an iſſue leſs tragical; let us ſuppoſe an orator to have addreſſed the Parliament, in a congratulatory ſpeech on the occaſion; what opinion would have been formed of that man, who, inſtead of

pouring balm into the wounds of his country, and recommending oblivion of paſt tranſactions, ſeduloufly ſought out all the imprudent actions of his king, and held them up to the obſervation and hatred of his audience?

With theſe impreſſions upon our minds, the peruſal of Dr. M.'s thankſgiving ſermon for the return of peace, has given us (to uſe the ſofteſt expreſſion) conſiderable diſſatisfaction. It was with ſorrow and regret, that we ſaw him expatiating on thoſe horrid ſcenes of pillage and of blood which ſunk the character of the French people below the level of humanity. We followed him with pain and grief through the catalogue of their enormities; and we cloſed the diſcourſe with this conviction upon our minds, that in what degree ſoever it might have become the harbinger of war, it was totally unſuited to the meſſenger of peace. Dr. Munkhouſe, indeed, diſclaims all intention of keeping alive the flame of contention. "I have not," ſays he, "engaged in this brief review, this ſummary recapitulation of revolutionary events, and their dreadful conſequences in a neighbouring country, with any wiſh thereby to keep alive the antipathies of national reſentment, and thus perpetuate hoſtilities between two powerful countries."* But at the very name of 'revolutionary events,' he again takes fire, and breaks out again into invectives againſt 'their deplorable conſequences.' If Dr. M. wiſhed not to perpetuate national reſentment, why, it is obvious to aſk, why did he enter into a diſcuſſion ſo admirably well calculated to produce that effect? Was it for the purpoſe of encreaſing our attachment to that government to which we belong? Such is his own account, and we are ready to give him full credit for the motive. But he does not ſeem to have obſerved, that the blaze of liberty, falſely ſo called, which had kindled a flame in the hearts of many weak men, and had dazzled the eyes even of ſome among the wiſe, no longer retained its power. It was in fact extinguiſhed; its ſpecious form was gone, its hideous conſequences remained, remained expoſed to the obſervation even of careleſs beholders, and in almoſt every beholder had produced ſimilar conſequences, i. e. ſtill greater love and veneration for our own excellent conſtitution.

We were not better pleaſed with ſome parts of Dr. Munkhouſe's diſcourſe on Gregoriſm and Free-maſonry. The poet's genius

> —— 'in a fine frenzy
> *May* glance from earth to heaven, from heaven to earth,
> —— and *give* to airy nothing
> A local habitation and a name'——

But

* Vol. iii. p. 204.

But it is not ſo with the divine. In this character, with ſportive creations of fancy, he is not concerned; his object is truth, and truth only. With one ſpecies of that alone, (*religious* truth) is he immediately concerned. Whenever he loſes ſight of this his guiding ſtar, he loſes ſight of every thing that can command our reverence. Of the nature of the inſtitutions, in praiſe of which theſe ſermons were compoſed, we profeſs not to be acquainted. They are highly extolled by our author, and by the initiated at large, for the encouragement which they afford to charity and benevolence. Nor are we diſpoſed to diſpute the honours that they claim, though it might, without a breach of candour, be aſked, how it comes to paſs, that around an eſtabliſhment thus laudable, a veil ſhould be thrown, not leſs impenetrable than thoſe which have concealed the worſt deſigns? But we certainly are not diſpoſed to approve ſuch wild aſſertions as the following paſſage will be found to contain:

"We have indeed ſeen a ſiſter-ſociety induſtriouſly traced (in its operative quality at leaſt) from age to age, and exiſting in every climate from the period of creation to the preſent hour. Its records are cloſely interwoven with the annals of holy writ; and its traditions muſt be allowed to aſſume an air of ſoberneſs and authenticity. If, admid the ſilence that prevails on the ſubject of Gregoriſm, we have to regret the darkneſs in which much of its hiſtory is abſolutely involved, we may however ſecurely felicitate ourſelves on this, that it is not rendered ludicrous by the minute and laboured details of an intricate narrative, nor fondly perplexed by the buſy meddlings of vague and fanciful conjectures—ſuch, for inſtance, as commonly accompany the fabulous hiſtories of the primeval eſtabliſhments of the earth. All that we are enabled to collect at this day, concerning the probable era of our venerable Order, is to be ſought for in its myſtic ſymbols; in that curious diſplay of hieroglyphic learning, which, amid the revolutions of time and the wreck of ages, has deſcended to us. Theſe emblems indeed, it is to be apprehended, have undergone material modifications. They may not, I grant, have been faithfully derived from the very period of the Inſtitution; whilſt it is obvious to remark, that ſome of them are coeval with time itſelf, and all may boaſt of antediluvian antiquity."

In truth we ſhall not affect to conceal the diſguſt which we felt on the peruſal of this ſilly paſſage. Would Dr. M. ſeriouſly be thought to believe, that Free-maſonry and the creation were contemporary productions? Does he mean ſeriouſly to aſſert that Adam was a Free-maſon; that the inſtitution was of God (for from his premiſes theſe concluſions flow), and that its records are cloſely connected with thoſe of holy writ, although every page of the Bible gives, by its ſilence, the lie to the

the assertion? If he answers in the affirmative, we can but pity his understanding; if in the negative, we must freely reprobate his proceedings. To whatsoever cause, however, the paragraph owes it origin, whether to defect of judgment or excess of adulation, we are indignant that the pulpit should have suffered a prostitution so unbecoming.

If any thing could exceed in absurdity the above passage, the following might put in its claim to that distinction:

"And who can tell? GREGORIANS *may* have been incorporated, they *may* have flourished as a society, and diffused comfort and happiness in countries, the present inhabitants of which are unconscious even that such an Institution now is, or ever did exist among men. They may have relieved the wants, and gladdened the hearts, of myriads, in climes far removed from each other as is the rising from the setting sun."

If a man is determined to be ridiculous, why, he must take his course. But we could wish him to choose some other place than the church wherein to display himself. "The Gregorians may have flourished," &c. Very fine, truly, and wonderously edifying. Many things, good Doctor, MAY have been, and, like your Gregorian institution, MAY NOT. We fancy that the reverend preacher would have been somewhat abashed, had any plain man, like ourselves, stopt him in his career, by requesting that he would tell him not what *might* have been, but what *had* been; that he would descend from the *heroics* of *conjecture*, to simple matter of fact. But, perhaps, these gentlemen, like some travellers, consider themselves as licensed persons. Possibly, they think that it is for them to tell wonders, and for the unmitiated to believe them. If any one of our readers is disposed to grant to them this privilege, he may be inclined to believe Dr. M. when he tells us, 'that at the time when all flesh had corrupted itself, the spirit and master principle by which Masons were directed, entered with NOAH into the ark (or lodge) prepared by the great Architect of the universe;' for ourselves, we can only lament that he was not called in to aid the *sagacious* Mr. Taylor, in his explanation of the Platonic mysteries.

It may be thought that we have said enough of Freemasonry and its panegyrist. Yet we cannot prevail upon ourselves to omit noticing a passage in which we are informed "that it is incumbent on *all* Masons, (upon Christian Masons in particular) to have recourse to the word of his (God's) grace, in the ingenuous wish to understand what it contains, in a firm resolution of mind to profit from its instructions; to treasure up right notions of the Deity, to be convinced of our absolute dependance upon him, to lay up a good foundation of religious faith

faith and moral conduct." Now, we had been ſo weak as to ſuppoſe, that all this was incumbent not only on Chriſtian MASONS, but on Chriſtians of *all denominations*; that it was deſirable, not only that *Maſons in general*, but that the *whole race of mankind at large* ſhould be directed by theſe rules. *Our* logick had further taught us to believe, that if the whole human race could once be brought to ſearch the ſcriptures, with a ſincere wiſh to underſtand them, and to form right notions of the Deity, that they would be converted, and live. But here lies the difficulty; they will not look into the ſacred volumes with this teachable diſpoſition. And how the Hindoo, the Muſſulman, and the diſciple of Confucius, can venerate as *Maſons*, what as religioniſts they deſpiſe, we profeſs ourſelves, after all that Dr. Munkhouſe has written,* unable to underſtand. In his account of the principles of a Maſon's heart,† we cannot follow him. It may be ſufficient to remark, that he aſcribes to Free-maſonry, and its ſiſter Gregoriſm, effects which muſt be attributed to the goſpel of Chriſt, and to that goſpel only. He ſeems to elevate the former to the dignity of the latter; and conſequently we, who have learned from the Apoſtle to glory only in the croſs of Chriſt, ſhould neither diſcharge our duty as Chriſtians, nor critics, if we declared not our diſapprobation of this worſe than trifling.

We have not the pleaſure of being acquainted with Dr. M., but from the incautious manner in which he ſometimes writes, and the inconcluſive manner in which he ſometimes reaſons, we are induced to think that he is a young man.

He tells us in one paſſage ‡ that '*obedience, gratitude*, and adoration, are due to God *alone*.' In another, § 'that we are not to indulge in the extravagant wiſh to arrive at a degree of *moral* and political perfection which is unattainable in the preſent ſtate of our being.' Now, what are the practical leſſons to be derived from theſe doctrines? Evidently, that we muſt be *ungrateful and diſobedient to every human being*; and that it is *folly to aim at that bright and exemplary holineſs which the goſpel in every page, and the Apoſtles in every epiſtle, teach us to purſue!* Yet we imagine, that when theſe obvious deductions are placed in all their deformity before the author's eyes, he will not be leſs forward than ourſelves to reprobate and condemn them. For, probably, by theſe wild and untenable poſitions, he means nothing more than that gratitude and obedience are *primarily and ſuper eminently* due to God; and

* Compare vol. ii. p. 261, with p. 262.—Rev. † Ibid. p. 271.
‡ Vol. i. p. 47. § Vol. iii. p. 206.

and the want of abſolute perfection, in the moral and political world, ought not to create in us ſuch diſſatisfaction, as may lead us to attempt to remedy theſe imperfections by means which may ultimately increaſe the malady. In the conſtruction of the paragraph that contains the latter ſentiment, Dr. M. has been peculiarly unfortunate. It is lamentably ungrammatical.

"It [the conſideration of the effects of the French revolution] ſhould teach us as Britiſh ſubjects, as living under a form of government, the work of a long ſucceſſion of ages, and the envy and admiration of all people, not to indulge in wild ſpeculations; nor in the extravagant wiſh to arrive at a degree of moral and political excellence, which is unattainable in the preſent ſtate of our being—inconſiſtent with the exiſting order of things, and with the all-wiſe and unalterable diſpenſations of Providence, *even to think, without horror, of adventuring upon a change which might ſpeedily terminate in our deſtruction.*"

The words which we have marked with Italicks have no ſort of connection with what precedes or follows them. They cannot be reconciled with any known rules of compoſition. To make any ſenſe of them, we muſt write, 'It is madneſs even to think,' &c. or ſomething equivalent. But to this ſubject we ſhall return hereafter. We proceed at preſent to notice a few more inſtances where Dr. M.'s reaſoning is unguarded or pernicious.

In vol. ii. p. 300, he remarks, that 'by offering thanks and praiſe to the Supreme Being,—— *a kind of mutual intercourſe of kind offices may be ſaid to be eſtabliſhed between man and his Creator.*' Far be it from us wantonly to wound the feelings of any man exiſting, to throw out unneceſſarily the ſmalleſt hint againſt the morals or religion of any writer. But we ſhould lay a load upon our conſciences, and that a heavy one, if we forbore to declare, that the idea conveyed to *us* by theſe words is more than abſurd; that it is almoſt blaſphemous. For, according to this ſcheme of things, a ſort of trade is carried on between God and man. The former is made to ſell a certain portion of benefits, for which the latter is to give a certain portion of praiſe. Such is the concluſion (we ſhudder whilſt we write it) that flows from theſe premiſes. But from the ſcriptures we ſhall derive a very different leſſon; by them we ſhall be informed, that whatever we enjoy, whether health or riches, the hopes of happineſs here, or the proſpect of immortality hereafter, is of the *free* mercy and unmerited grace of God. The laſt and moſt excellent gift was indeed beſtowed on man, not only before he had the *ability*, but even before he had the *will*, before he had the diſpoſition, to make any return; at a time, when he was leagued with the declared enemy

of God. We offer unto the Almighty praiſes and thankſgivings, not as ſuppoſing ourſelves capable of making any return for his favours, nor as able, by any thing we can do, to leſſen the weight of our obligations to him; but we offer them as thereby confeſſing our gratitude to him and our dependance upon him; as diſclaiming all idea of merit on our part, and as acknowledging, that the leaſt and meaneſt of his favours is infinitely more than we can poſſibly repay. Where is the reciprocity which a mutual intercourſe of kind offices implies? It is clearly a nonentity. The expreſſion ſhould be diſcarded from the writings, the idea ſhould be baniſhed from the thoughts of every ſound and well principled Chriſtian. The aſſertion alſo, which the following paſſage contains, appears to be not a little extraordinary.

"We [the clergy] profeſs not to be minutely acquainted with all the particular tenets by which the various ſubdivided anomalous claſſes of modern ſeparatiſts are anxious to be diſtinguiſhed from one another; nor do we even know the many fanciful appellations by which they affect to be denominated (ſuffice it that they poſſeſs this information themſelves); much leſs do we pretend to decide upon, or even to form an opinion of the relative plauſibility and force of argument by which their ſeveral tenets are reſpectively maintained. But if we rightly underſtand our eccleſiaſtical conſtitutions and canons, which are built upon the authority of the revealed word and will of God, the whole are expoſed to the ſevereſt cenſures."—(Vol. iii. p. 154—5).

Dr. M. has certainly founded his notions of a clergyman's knowledge on a very narrow baſis; he has meaſured, we preſume, the attainments of his brethren by the ſtandard of his own. We are not, indeed, ſo unreaſonable as to ſuppoſe that every pariſh prieſt is profoundly verſed in theological polemics; ſince among them, as among other orders of mankind, different men muſt have different opportunities and different inclinations for ſtudy. But with a well-informed divine, controverſial ſubjects will form an important object of reſearch. When opinions the moſt monſtrous are diſſeminated by ſectariſts, and inſiſted on as eſſentials of Chriſtianity, the regular miniſters of the Church are imperiouſly called upon to guard their flocks from the danger of contagion. They muſt frequently bring the arguments, by which deſigning or ignorant men would miſlead the unwary, to the teſt of reaſon and of ſcripture. They muſt ſhow, that the dogmas which they would inculcate, are not founded on truth, and receive no ſupport from the revealed word of God. But how is this to be done by a man unacquainted with the principles of the 'ſeparatiſts,' and undecided as to the force and plauſibility of the

the arguments on which their tenets depend? It is obvious to remark, too, that Dr. M.'s method of defending the eſtabliſhed Church is exactly ſimilar to that by which the Romaniſts defend theirs.—Thoſe who diſſent from the church are cenſured by the canons; and the canons are truſtworthy, becauſe founded on the word of God.—What is this but to argue in a circle?—To ſupport the deciſions of the church by the authority of ſcripture, the authority of ſcripture by the deciſions of the church? Never will there be wanting, we truſt, among the eſtabliſhed miniſtry, men accurately acquainted with the doctrines of the diſſentients, and the plauſibility of their reſpective arguments; and able and ready to ſhow the unſoundneſs of the one, and the weakneſs of the other; not by referring to canons, whoſe authority our opponents deny, but by examining the word of God, to which both ſides appeal.

On grounds equally untenable, Dr. M. teaches us that Bacon was one of the wiſeſt and BEST of men, and that David was, in a great meaſure, the inſtitutor of the external rites of the Jewiſh worſhip. To the meed of *wiſdom*, Bacon had an undiſputed claim. His mind was of the moſt gigantic kind. Its vaſtneſs was equal to the moſt grand, and its acuteneſs to the moſt minute objects. But to the title of moral excellence his pretenſions were leſs legitimate. 'His ingratitude as a friend, his adulation as a courtier, and his venality as a chancellor,' prove to what a diſgraceful meanneſs a firſt-rate genius could deſcend. Dr. M. muſt be lamentably ignorant of the hiſtory of thoſe times, if he knows not that in the eighteenth year of the firſt James a committee was appointed, by the Houſe of Commons, to enquire into the conduct of the Courts of Juſtice; which committee reſolved, that there were ſufficient grounds for an accuſation of the chancellor (Bacon); that twenty-three articles were actually ſent to the Upper Houſe for his crimination; and that Bacon himſelf, conſcious of his guilt, gave in a written paper to the Lords, containing 'his humble confeſſion and humble ſubmiſſion;' in which he ſays, "Upon adviſed conſideration of the charge, deſcending into my own conſcience, and calling my memory to account, as far as I am able, I do plainly and ingenuouſly confeſs that I am guilty of corruption, and do renounce all defence, and do put myſelf on the mercy of your Lordſhips." And when aſked whether he would adhere to this confeſſion, he replied, "My Lords, it is my act, my hand, and my heart: I beſeech your Lordſhips to be merciful to a broken reed." Dr. M. muſt be greatly defective in hiſtorical knowledge if he is not aware, likewiſe, that the Houſe ſentenced him to be fined and impriſoned;

ſoned; declared him incapable for ever of holding any office, of ſitting in parliament, or of appearing within the precincts of the court.—As to 'David having been, in a great meaſure, the inſtitutor of the external rites of the Jewiſh worſhip,' we are perfectly at a loſs to conjecture whence Dr. M. derived this information. We had always ſuppoſed that the ceremonial, as well as other parts of the Jewiſh worſhip, were inſtituted by God himſelf, who was pleaſed to make Moſes the vehicle of his commands. If our author will look into the book of Leviticus he will find that we have ſome foundation for this our ſuppoſition.

In his tenth diſcourſe, this author informs us that we learn from the portion of ſcripture which he has choſen for his text, (Heb. xiii. v. 1—3) that the pious exhortations which were delivered by the *ſame apoſtle*, in the former part of the very *ſame epiſtle*, were not beſtowed in vain! It is aſtoniſhing that the Dr. ſhould not have diſcovered the abſurdity of the thing. Does he ſuppoſe that the epiſtle was written piecemeal; that the apoſtle waited to ſee the effect of the *firſt* part before he diſpatched the *ſecond*? To extract any thing like common ſenſe from his obſervations, we muſt imagine that he did conceive ſo. For how could it be within the reach of poſſibility, that the apoſtle ſhould know the effect which his exhortations produced upon the Hebrew converts actually before thoſe exhortations reached them? before the letter which contained them was ſent, before it was completely written? In other words, how could an effect be produced before its cauſe was in exiſtence?

Having thus unreſervedly delivered our ſentiments on ſome parts of Dr. Munkhouſe's Sermons (and it would not be difficult to add largely to our criticiſms) it is but fair to lay before our readers a more favourable ſpecimen of his talents. The ſubjoined extract ſeems as well calculated for the purpoſe as any we could ſelect.

"Every word, every action of our bleſſed Lord, when well weighed, and rightly and duly conſidered, muſt be of great moment to his true diſciples through every period of time, to the conſummation of all things. His precepts were delivered for the direction and benefit of mankind; and the whole of his prophecies will not be fulfilled, until he aſſumes, in the preſence of a proſtrate world, the power and dignity with which he was from the beginning inveſted. By revolving in our minds the circumſtances that unfold themſelves in the narrative of our Saviour's life and ſufferings, we are furniſhed with an inexhauſtible fund of intereſting inveſtigation and pertinent remark. The bleſſings which are promiſed to his faithful followers are extended to us, if we, on our part, are ready to perform the covenant made with us. His denunciations againſt

ſin,

ſin, the puniſhments ſuſpended over the heads of the careleſs and diſobedient, will fall upon *us*, if we refuſe to liſten to his word, and to diſcharge the duties of our holy profeſſion. And when we read thoſe predictions which were addreſſed by the Meſſiah to the Jews, which were, in ſome caſes, to centre in them—in other inſtances to ſpread through the whole of the Chriſtian diſpenſation, it will perhaps be difficult for us *ſo* to arrange and ſeparate our ideas, as not to take to ourſelves much cauſe of ſolicitude and apprehenſion, whilſt we lament the obduracy of that hapleſs people, in whom has *already* been accompliſhed a part of thoſe alarming denunciations which appear to be confined to them. O, that they had known in their day the things that did belong unto their peace!

"A frequent contemplation of its preſent ſtate, contraſted with the occurrences which are preſerved in the hiſtory of the earlier ages of Chriſtianity, when the conduct of its profeſſors is found, in ſome inſtances, to have done honour to, in too many others to have degraded it—a perſuaſion, that the reſult of any minute inquiry on this head, in order to aſcertain the relative excellence of the evangelical character through an intermediate ſpace of nearly eighteen centuries, would not be attended with that ſatisfaction, nor productive of thoſe conſolations, which, in an inquiry of ſuch vaſt moment, every true believer muſt be anxious to have ſecured to him—a conſciouſneſs that the nominal Chriſtian of modern times reſembles, in too many points of compariſon, the half converted judaizing Chriſtian of antiquity—a review of the ſilent progreſs of ſuperſtition towards a total forgetfulneſs, or an avowed contempt of divine revelation, and an obſervation of the havoc recently made by, of the ſtill greater havoc to be dreaded from, the ravages of the evil genius of infidelity—theſe conſiderations brought together, are ſurely calculated to produce a degree of ſerioufneſs cloſely connected with fear: they cannot but give riſe to certain melancholy forebodings, that without a ſpeedy reformation of life, and a more exemplary behaviour, the ſame puniſhment may await *us*, which is emphatically denounced againſt *him who*, knowing his lord's will, but not preparing himſelf to do according to that will, ſhall be beaten with many ſtripes. For I would aſk of every conſiderate, reflecting, and unprejudiced perſon, Does our conduct correſpond with the purity of our holy profeſſion? Do we practiſe the duties that are laid upon us by the precepts and injunctions of the goſpel of Jeſus? Or rather, Is not the tenor of our lives, for the moſt part, incompatible with the principles by which we would be thought to be directed?

"But to recur to a conſideration of that portion of ſcripture which is connected with the text. Let us attend our bleſſed Saviour to Jeruſalem, and mark his conduct there. We ſhall find him uniformly holding out to us an example that we ſhould follow his ſteps; whether we examine his converſation and behaviour during thoſe intervals in which he was at liberty to addreſs himſelf in public to the Jews, or contemplate him in retirement with his diſciples. From this his final entrance into the holy city, to the hour

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of his crucifixion, a short period only was to intervene; and he appears to have lost no opportunity of opening and establishing the minds of his still-doubting and irresolute disciples concerning the nature and end of his mission; of calling the attention of the people to the error of their ways, and of warning them against the calamities that threatened them. His discourses (as I have already said) were addressed to all—to the Jew, the Gentile, and the Christian; and will be found applicable to the state of all—alike to nations and to individuals. ALL are implicated in his remonstrances; ALL have an interest in his promises; ALL have cause to dread the completion of those predictions, which involve the fate of kingdoms, and the future destination of the souls of men—The occasion of the present solemnity will, I trust, have prepared you for an unprejudiced discussion of these and similar subjects, and for a serious investigation into the temper and tendency of your own minds.

"That the moral frame of the world is fast falling to decay cannot, I think, have escaped your consciousness and observation. You behold the revelation of the gospel openly outraged; its interests endangered; a whole nation in the very bosom of Christianity casting off the worship, denying even the existence of the Supreme Being, and 'treading under foot the Son of God.' And if we are inclined to console ourselves, amidst such prevailing depravity, with an idea that the wolf of scepticism hath not been able, as yet, to make any violent inroads into the fold of Christ's church, as fenced round about at the reformation, yet, allowing this to be true, there is surely a wide and manifest difference between the sanctity of the doctrines which we profess, and a relaxed and wavering discipline. Contemplating our state under this impression, in this unfavourable and alarming point of view, we shall vainly strive to suppress the terrors of our minds, whilst we peruse the comprehensive unqualified denunciations of scripture upon all the contemners of God's word and sacraments. Comparisons occur, where the similitudes are so striking as to magnify our apprehensions. We are led to reflect upon the punishments that have been *already* executed, we read of those which are *hereafter* to be inflicted on ingratitude, impiety, and impenitence. We see the desolation which is brought upon the church of Christ by the pride and intolerance of a worldly philosophy, and tremble lest the period should quickly arrive when it shall be said to this our country—If thou hadst known, even thou, in this thy day, the things that belong unto thy peace!"—(Vol. ii. p. 206—212.)

Of this author's style we cannot speak in very flattering terms. It has many expressions which we deem improper and inelegant. In the two following passages the verbs appear to be used in a manner neither sanctioned by authority nor supported by analogy.

"It is this unhallowed propensity to *philosophize* pure religion and true patriotism."—(Vol. i. p. 277.)

" More heinous, and ſtill more abhorrent to the feelings of uncorrupted human nature, were the vices which have conſigned to everlaſting infamy the remembrance of thoſe wretched inhabitants of the cities of the plain, of whom we read that the divine vengeance rained fire and brimſtone upon them out of heaven; *paſſing them* through the flames," &c.—(Vol. iii. p. 17.)

Propriety of language ſeems to demand "*making them to paſs* through the flames," &c.

The application of the participle in the following paragraph, ſeems alſo to be unuſual and incorrect.

" In the too ſucceſsful machinations of vanity and diſaffection we have to bewail the deplorable conſequences of an avowed rebellion, which has left behind it ſorrow and ſuffering, the remembrance of which will long be loaded with many a heavy ſigh, and *wept* with bitter tears.—(Vol. ii. p. 312.)

This writer is likewiſe miſtaken in his uſe of the verb *lay*, and talks of a man's '*laying*' (being) under an obligation, inſtead of '*lieing*.' In theſe paſſages, however (with the exception of the firſt, from which we can collect no ſort of ſenſe) the author's meaning is ſufficiently intelligible. But in that which we ſubjoin he really does not ſay what he intended to ſay.

" Such haſty overflowings of liberty have been miſunderſtood by our enemies. *They have been taken for the full tide of diſaffection, and looked upon by them as if we were weary of falling out and quarrelling with our happy conſtitution.*"—(Vol. i. p. 231.)

Indeed the ſentence, as it now ſtands, is little better than nonſenſe. When men are tired of quarrelling with each other, they generally return to amity and concord; and when the diſaffected are weary of falling out with our conſtitution, or, in other words, are weary of their diſaffection, we ſhould ſuppoſe that they would remain diſaffected no longer.—The conſtruction of the following paſſage is alſo extremely clumſy:

" With the former object before you, ye will perceive *the expediency of a liberal application of, in the latter caſe the neceſſity of an economical attention to*, the funds of the ſociety."—(Vol. ii. p. 374.)

To this form of expreſſion, which, if our memory fail not, has been condemned by the judicious Lowth, Dr. M. is much attached. Thus we have '*employed by*, and derived *from*, him'*, '*Affection for* ... and ſervices *to* our fellow-creatures'†, '*Requiſite to* and obligatory *in* it'‡, '*Eſteem for* and attachment *to* our incomparable conſtitution'§; and a hundred ſimilar phraſes.

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* Vol. iii. p. 283.—† *Ib.* p. 286.—‡ *Ib.* p. 289.—§ *Ib.* p. 317.

The Dr. is occaſionally very inattentive, likewiſe, to grammatical preciſion, as the annexed extract will evince.

"I cannot but *ſuſpect* that diſſent and reſiſtance have not always their riſe in deſigns the moſt honourable, nor in feelings the moſt ingenuous, *any more* than that they are always ſubſequently adhered to on the ſole grounds of principle and conviction."—(Vol. i. p. 203.)

The ſentence muſt be caſt in an entirely new mould before it can be reconciled with the principles of correct writing. Dr. M. ſhould have ſaid, '*I no more believe that diſſent and reſiſtance have their riſe in deſigns the moſt honourable, or feelings the moſt ingenuous, than that* they are always,' &c. The following ſentence is liable to ſimilar objections:

"If againſt ſuch a ſociety of men, mutually connected together with a view to general benefit and convenience, there ſhould be any one ſo faſtidious as to object *to the inſtitution*, and reſiſt its claims to the character of benevolence," &c.—(Vol. i. p. 25.)

The inaccuracy would be removed by omitting the words '*to the inſtitution*.' 'The ſubſtitution of '*ſhall*' for '*let them*', and '*before*' for '*than*,' would reduce the ſubjoined paragraphs to grammatical correctneſs.

"And let us enter into a covenant this day, that whoſoever will not ſeek HIM (God) and ſupplicate his mercy, *let them* be put to ſhame, and rebuke and infamy," &c.—(Vol. iii. p. 282.)

"*Scarce* are you become members of this ancient and honourable ſociety, *than* we receive," &c.

Among the minuter blemiſhes of ſtyle, we rank a certain affectedneſs of expreſſion; ſuch as, '*meteorous* exhalations,' '*liberaliſm*,' '*devotional macerations*,' '*conſiderated* friends,' &c. Nor let theſe verbal criticiſms be deſpiſed as trifling. Correctneſs of thought, and accuracy of expreſſion, are links of one common and beauteous chain.

The notes which accompany theſe diſcourſes are of very different degrees of merit. Some are taken from ſcarce or valuable writings; others are extracted from newſpapers, magazines, and ſimilar traſh. We are almoſt induced to think that they were added (many of them at leaſt) for the purpoſe of ſwelling the number of volumes: for, had the notes been omitted, and had the diſcourſes themſelves been printed with a moderate ſized type, inſtead of the large and heavy ones that have been uſed on the occaſion, what is now extended to three octavo volumes might without difficulty have been compriſed in one.

Upon the whole, we do not conſider our ſtock of literature as having been greatly enriched by the preſent publication.

We have a much better opinion of Dr. M.'s virtues as a man, than of his talents as a writer.

ART. CLVII. *The Hiſtory of the Maroons, from their Origin to the Eſtabliſhment of their chief Tribe at Sierra Leone: including the Expedition to Cuba, for the Purpoſe of procuring Spaniſh Chaſſeurs; and the State of the Iſland of Jamaica for the laſt ten Years: with a ſuccinct Hiſtory of that Iſland previous to that Period. By R. C. Dallas.* 2 Vols. 8vo. pp. 900. Price 1l. 1s. Longman and Co. 1803.

WE know of no ſpecies of literature more important to the intereſts of ſociety than hiſtory: of late years, indeed, the term has frequently been profaned, and works have appeared from the preſs under the title of Hiſtory that have, in fact, no claim to the deſignation. Mr. D., aware that objections might be brought againſt the work before us as hiſtory in the form of letters, deprecates the ſeverity of criticiſm:

"Of the execution alone," ſays he, "I am diffident. The reader accuſtomed to the pure diction of a Robertſon, and the energetic ſtyle of a Gibbon, becomes nice in the language of hiſtory. Whoever pretends to tread their paths, ſhould remember their powers, and fully weigh his own: therefore, although my taſk is of an hiſtorical nature, I was ready to perſuade myſelf that it was one that did not require all the dignity of hiſtory, and I was glad to take ſhelter under the eaſe and familiarity of epiſtolary writing."

Such being Mr. Dallas's own account of his work, it will be our buſineſs to give ſome general outline of the people whoſe hiſtory he has undertaken to write. In his preface he acknowledges the obligations which he is under to ſeveral perſons, and he has ſhown that he is, from perſonal obſervation, well qualified to relate facts as they really are.

"If any paſſage," ſays he, "implies information that could be gained only from the Maroons themſelves, let it be remembered, that for more than two years the commiſſary who went to Halifax, in Nova Scotia, had frequently opportunities of converſing with them, of obſerving their character, and of judging of their aſſertions."

As introductory to theſe volumes, we have a ſhort hiſtory of Jamaica, written by John Browne Cutting, Eſq. of Boſton, in America, which is drawn up with a conſiderable degree of neatneſs and accuracy; but the facts contained in this part of the work are too well known to claim any particular attention from us: what we are more immediately called to notice is, the hiſtory of the Maroons from their origin to the expulſion of

of the greateſt part of them, their baniſhment to Nova Scotia, and ſubſequent removal to the coaſt of Africa.

When Jamaica was conquered by the Engliſh in the year 1655, moſt of the Spaniſh inhabitants retired to the iſland of Cuba: their ſlaves, however, were little inclined to follow the fortunes of their maſters, and ſtill leſs diſpoſed to ſubmit to the conquerors: they fled to the mountains, obtained the name of Maroons, or hog-hunters, and continued for many years to wage a deſultory war againſt the inhabitants.

Till the year 1730, the term Maroon had been confined to the body of original Spaniſh fugitives, but then Cudjoe, the leader of a formidable band of rebels, was with his people included in the appellation. It was after this period that they began to purſue a regular and connected ſyſtem of warfare, and, in their frequent ſkirmiſhes with the troops ſent out againſt them, acquired an art of attack and defence, which, in the difficult and hardly acceſſible faſtneſſes of the interior of the iſland, has ſince ſo often foiled the beſt exertions of diſciplined bravery. Plunder had been the original ſpring of their enterpriſes; but when they found themſelves purſued and attacked in the woods, every conſideration became abſorbed in the paſſion of revenge. Murder attended their ſucceſſes: not only men, but women and children, were ſacrificed to their fury, and even people of their own colour, if unconnected with them. Over ſuch as ſecretly favoured them, they exerciſed a dominion, by the influence of Obeah, and made them ſubſervient to their deſigns. By theſe, Cudjoe was always appriſed, in time, of the parties fitted out againſt him.

In the year 1733, the government, wearied with the ineffectual ſyſtem that had been purſued, reſolved, if poſſible, to reduce and vanquiſh theſe depredators. Force after force was employed in vain; while their hoſtile operations againſt the inhabitants were carried on with unremitted vigour. At length the coloniſts reſolved to make every ſacrifice, and uſe every exertion, to put an end to ſo haraſſing a war. All who could carry arms volunteered their ſervice. Unwilling, however, to hazard every thing on the event of a conteſt that might or might not be ſucceſsful, it was judged prudent to offer the Maroons terms of peace. The interview between the parties is deſcribed by our author with much ſpirit and intereſt. Peace, which appears to have been equally deſired by both parties, was concluded, and the articles are given at length by Mr. Dallas.

In the following year peace was alſo concluded with another party of Maroons, called the windward Maroons, under Quao;

but the articles ſtipulated by theſe were leſs favourable than thoſe granted to Cudjoe.

In the fourth letter we have a deſcription of the Maroon towns, particularly of Trelawny, and of the Maroons themſelves; the latter of which we ſhall tranſcribe.

" In their perſon and carriage the Maroons were erect and lofty, indicating a conſciouſneſs of ſuperiority; vigour appeared upon their muſcles, and their motions diſplayed agility. Their eyes were quick, wild, and fiery; the white of them appeared a little reddened, owing, perhaps, to the greenneſs of the wood they burned in their houſes, with the ſmoke of which it muſt have been affected. They poſſeſſed moſt, if not all, of the ſenſes in a ſuperior degree. They were accuſtomed, from habit, to diſcover in the woods objects which white people, of the beſt ſight, could not diſtinguiſh; and their hearing was ſo wonderfully quick, that it enabled them to elude their moſt active purſuers: they were ſeldom ſurpriſed. They communicated with one another by means of horns; and when theſe could ſcarcely be heard by other people, they diſtinguiſhed the orders that the ſounds conveyed. It is very remarkable, that the Maroons had a particular call upon the horn for each individual, by which he was ſummoned from a diſtance as eaſily as he would have been ſpoken to by name, had he been near. It appears wonderful, at firſt, that a ſingle horn ſhould be able to expreſs ſuch a number of names; but, on reflection, it is not more wonderful than the variety of changes of which a dozen bells are ſuſceptible, or the multiplicity of words that are formed by the combination of twenty-ſix letters. Allowing that the horn admits a leſs variation of tones than the chimes of twelve bells, it has a greater advantage, in one reſpect, for conveying particular ideas, from being capable of varying the duration of ſound, which bells are not; ſo that, beſides the numerical combination of monotonous notes, it can adopt all the modulation of concatenated meaſure, and the poetical feet might be ſo aſſociated as to tranſmit a great variety of ideas.—But to return to the Maroons. It has been ſaid that their ſenſe of ſmelling is obtuſe, and their taſte depraved. With reſpect to the former, I have heard, on the contrary, that their ſcent is extremely prompt, and that they have been known to trace parties of runaway negroes to a great diſtance by the ſmell of their fire-wood; and as to the latter, they are, like other negroes, fond of ſavoury diſhes, jirked hog, and ringtail pigeons, delicacies unknown to an European table, but which a Quin himſelf would not heſitate to name among the firſt dainties of the European liſt. I know not whence the word *jirked* is derived, but it ſignifies cutting or ſcoring internally the fleſh of the wild hog, which is then ſmoked, and otherwiſe prepared in a manner that gives it a very fine flavour. The taſte is a ſenſe more peculiarly dependent upon ſocial habits than any of the reſt; we ſoon learn to reliſh the viands agreeable to thoſe about us, in the earlier part of life, and to eat and drink as our parents and friends

friends do. The want of a refined palate would not be ſurpriſing among a ſet of uncivilized Africans; but it would be ſurpriſing to find them preferring wine to rum, when we recollect that they are accuſtomed to the latter from their infancy, and that they know nothing of the former; that fermented liquors are inſipid to the palate uſed to diſtilled ones, and that one might as well expect a London drayman to prefer pale ſmall beer to brown ſtout. I remember once offering a white man in Jamaica his choice of wine or rum, having at the time no brandy drawn. He choſe the latter, with this anſwer, 'Oh! Sir, any thing that bites the throat.'

"The Maroons, in general, ſpeak, like moſt of the other negroes in the iſland, a peculiar dialect of Engliſh, corrupted with African words, and certainly underſtand our language ſufficiently well to have received inſtruction in it. I cannot be of opinion that a ſincere and fervent endeavour to introduce Chriſtianity among them would have failed. It is true, that a prejudice in favour of the magic of Obeah prevailed among them, as among other negroes; but it is no leſs true, that the influence of this prejudice operated differently, according to the ſtrength of their underſtanding and experience. The greateſt dupes to it were the moſt ignorant; and it was a generally received opinion, that the charm of Obeah could have no power over any negro who had been been baptized: not but that the weaker ones, whether Maroons or others, dreaded the arts of Obeah, even after baptiſm. Minds forming this eſtimate of Chriſtianity, could not but be prepared to embrace its ſoothing doctrines; and it muſt always be lamented that no attempts were ever made to introduce our religion among the black people in the colonies. I mean to reſume this ſubject when I come to ſpeak of the preſent ſtate of Jamaica, and ſhall here only obſerve, that the ſuperſtition of Obeah would have vaniſhed before the power of Chriſtianity, and that no other power is likely to eradicate it. The Maroons continued to believe, like their forefathers, that Accompong was the god of the heavens, the creator of all things, and a deity of infinite goodneſs; but they neither offered ſacrifices to him, nor had any mode of worſhip.

"It is not to be ſuppoſed that an illiterate body of people, among whom ambition was unknown, and who ſpent their lives chiefly in hunting, raiſing proviſions, and traverſing the woods in purſuit of runaways, would attend to nice regulations for their internal government. There was no public revenue to manage, no army to maintain, though the whole formed a military body, under appointed officers: right and wrong were ſuppoſed to be underſtood, without being defined. The town conſiſted of a certain number of families collected together under a chief; and among them reſided a ſuperintendant and four other white men, as appointed by the colonial legiſlature. Subject to the laws made for them in their relative ſituation, as dependent on the government of the iſland, they were in other reſpects at liberty to purſue the dictates of their own minds, and they conſequently followed the cuſtoms of their fathers. All their diſputes were ſubject to the determination of their

chiefs, to whom they looked up with implicit confidence, and whom they usually obeyed without argument. The superintendant, likewise, took an active part in adjusting their altercations, whichchiefly arose from their propensity to gaming, as they would play for considerable sums of money; and from drunkenness, of which they were frequently guilty."—(Vol. i. p. 88—95.)

After the treaty with Cudjoe the Maroons became subject to successive laws, consisting of regulations respecting runaways, trials, punishments, making and repairing roads, &c. To some of these they paid but little attention, but it will not be denied that they proved a useful body, in preventing assemblages of fugitive negroes, and in suppressing rebellions. They were ever ready to support government in times of emergency, and in the years 1779 and 1780 they assisted in repelling the invasion of the island, when threatened by the French under Count d'Estaing.

Agriculture among the Maroons was but little attended to: they had few wants to supply, and these required neither great knowledge nor much labour. Their chief dependence was on hunting, and on the rewards which they obtained for taking fugitives. The women were chiefly employed in the cultivation of their grounds, in burning trees, and in tillage; while the men, besides hunting and pursuing runaway slaves, spent their time in fencing the grounds, building and repairing houses, attending their cattle and horses, of which they had about two hundred head, and carrying on their petty commerce. All their mechanical knowledge consisted in the art of erecting an house and repairing a gun. Polygamy was practised among the Maroons, as will be seen in the following passage:

"The Maroon marriages, or contracts of cohabitation, were attended with no religious or juridical ceremonies; the consent of the woman to live with the man being sufficient. That being obtained, gifts of clothes and trinkets were made to the bride; and frequently the bridegroom received presents of hogs, fowls, and other things, from the relations of the woman, to whom, in case of a separation, they were to be returned. A plurality of wives was allowed. A man might have as many as he could maintain; but very few had more than two, and most of them confined themselves to one. It was very expensive to have several wives; for the husband, on making a present to one, was obliged to make an equal gift to each of the others. Each wife lived in turn with her husband two days, during which time the others cultivated their grounds or carried their provisions to market: the property of each was distinct from that of the others, but the husband shared with all. The children of the different women were to be noticed by their father only on the days when their respective mothers sojourned with him.

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A breach of this decorum would have inflamed the injured mother with jealouſy: a paſſion, however, in every reſpect confined to the temporary dame, for to the others all the extra gallantry of the man was a matter of indifference. If the men ſometimes behaved with brutality to their wives or children, it was generally the effect of intoxication. It has been aſſerted, 'that they regarded their wives as ſo many beaſts of burden, and felt no more concern at the loſs of one of them, than a white planter would have felt at the loſs of a bullock.' Without ſaying how far this obſervation may be applicable to other people, I will here introduce an anecdote, though rather out of time, which will elucidate the point. In the courſe of an attempt that was made to convert the Maroons to Chriſtianity, which will appear in its proper place, polygamy was conſidered, and the Maroon told, that, as a Chriſtian, he could not have more than one wife. Having been attached to two for ſome time, and having children by both—'Top, Maſſa Governor,' ſaid he, 'top lilly bit—you ſay me mus forſake my wife.'—'Only one of them.'—'Which dat one? Jeſus Chriſt ſay ſo? Gar a'mighty ſay ſo? No, no, Maſſa; Gar a'mighty good; he no tell ſomebody he mus forſake him wife and children. Somebody no wicked for forſake him wife! No, maſſa, dis here talk no do for we.'—In other language, thus: 'Stay, Sir,' ſaid the Maroon, 'ſtay a little. You tell me that I muſt forſake my wife.'—'Only one of them.'—'And which ſhall that be? Does Jeſus Chriſt ſay ſo? Does God ſay ſo? No, no, Sir; God is good, and allows no one to forſake his wife and children. He who forſakes his wife muſt be a wicked man. This is a doctrine, Sir, not ſuited to us.'"—(Vol. i. p. 110—113.)

The remaining chapters of the firſt volume are taken up with an account of the Maroon war of 1795, in the iſland of Jamaica. It will not be expected that we ſhould follow the author in this detail, which will, however, reward the attention of any reader who is not already acquainted with the cauſes and progreſs of that conteſt. We therefore paſs over all the events which took place between the government of the iſland and the Maroons, till that period, when the former, wearied with the protracted war, came to a reſolution of calling in the aid of the Spaniſh chaſſeurs—a meaſure which has been ſeverely reprobated by many of our countrymen, but which Mr. Dallas, after ſtating the arguments on both ſides of the queſtion, is ſtrongly inclined to juſtify. We are not, however, prepared to give an unqualified approbation of all his reaſoning. We do not admit, with the celebrated Paley, that "if the cauſe and end of war be juſtifiable, all the means that appear neceſſary to that end are juſtifiable alſo," becauſe this principle would, in fact, ſanction every wanton barbarity. The chaſſeurs and their dogs were, however, taken into pay, and by means of theſe the war was brought to a termination.

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The following paſſage will exhibit to the reader the character of our new allies.

" The dogs carried out by the chaſſeurs del Rey are perfectly broken in, that is to ſay, they will not kill the object they purſue, unleſs reſiſted. On coming up with a fugitive, they bark at him till he ſtops, they then crouch near him, terrifying him with a ferocious growling, if he ſtirs. In this poſition they continue barking to give notice to the chaſſeurs, who come up and ſecure their priſoner. Each chaſſeur, though he can hunt only with two dogs properly, is obliged to have three, which he maintains at his own coſt, and that at no ſmall expence. Theſe people live with their dogs, from which they are inſeparable. At home the dogs are kept chained, and when walking with their maſters, are never unmuzzled, or let out of ropes, but for attack. They are conſtantly accompanied with one or two ſmall dogs, called finders, whoſe ſcent is very keen, and always ſure of hitting off a track.

" Dogs and bitches hunt equally well, and the chaſſeurs rear no more than will ſupply the number required. This breed of dogs, indeed, is not ſo prolific as the common kinds, though infinitely ſtronger and hardier. The animal is the ſize of a very large hound, with ears erect, which are uſually cropped at the points; the noſe more pointed, but widening very much towards the after-part of the jaw. His coat, or ſkin, is much harder than that of moſt dogs, and ſo muſt be the whole ſtructure of the body, as the ſevere beatings he undergoes in training would kill any other ſpecies of dog. There are ſome, but not many, of a more obtuſe noſe, and which are rather ſquarer ſet. Theſe, it may be preſumed, have been croſſed by the maſtiff; but if by this the bulk has been a little increaſed, it has added nothing to the ſtrength, height, beauty, or agility of the native breed.

" The chaſſeur has no other weapon than a long ſtraight muſchet, or couteau, longer than a dragoon's ſword, and twice as thick, ſomething like a flat iron bar, ſharpened at the lower end, of which about eighteen inches are as ſharp as a razor. The point is not unlike the old Roman ſword. The ſteel of them is excellent, and made at Guanabacoa, about three miles from the Havanna. The handle of the muſchet is without a guard, but ſcolloped to admit the fingers and ſuit the graſp. Theſe men, as we have ſeen, are under an officer of high rank, the Alcade Provinciale, and receive a good pay from the government, beſides private rewards for particular and extraordinary ſervices. They are a very hardy, brave, and deſperate ſet of people, ſcrupulouſly honeſt, and remarkably faithful."—(Vol. ii. p 56—59.)

The chaſſeurs themſelves, their manners, and habits, are deſcribed a little farther on:

" The activity of the chaſſeurs no negro on earth can elude; and ſuch is their temperance, that with a few ounces of ſalt for each, they can ſupport themſelves for whole months on the vegetable and

and farinacious food afforded by the woods. They drink nothing ſtronger than water, with which, when at a diſtance from ſprings, they are copiouſly ſupplied by the wild pine, by the black and grape withes, which are about two inches in diameter, and the roots of the cotton-tree. Of the laſt, ſix feet junked off the ſmaller part of the root, where it tapers to the thickneſs of a man's thigh, will yield ſeveral gallons of water. In the greateſt drought theſe reſources ſeldom fail. For the wild pine they are obliged to climb trees; but that they do almoſt with the velocity of a monkey. This plant takes root on the body of a tree, and the leaves of it are ſo formed as to catch the rain and conduct it to a reſervoir at the baſe, where, being never expoſed to the ſun, it is found delightfully freſh and cool. But the eaſieſt method of obtaining water in the woods, and with leſs delay on a march, is from the black and grape withes: it is done with greater expedition than drinking at a ſpring. The chaſſeur catches a pendent withe, which, with his muſchet, he divides about two feet from the ground, and applies the end of the withe, as it hangs, to his mouth, or to his dog's, who indicates his thirſt: he then cuts the withe off about ſix feet higher, keeping the upper end elevated, when, the air being admitted above, he receives through the porous fibres of it near a quart of delightful cold water. With reſpect to animal food, if any of them happen to deſire it, they find no difficulty in obtaining it. The little finder, if ſet on, but not otherwiſe, will ſoon bay one of the wild hogs, with which the woods abound; the animal, retreating for ſhelter to the trunk of a tree, is immediately transfixed with a lance. The men cure as much of the fleſh as they think they will have occaſion for, by ſcoring it internally to the ſkin, ſprinkling it with ſalt, and ſmoking it; over the ſmoke they throw ſome aromatic leaves, which not only add to its flavour, but aſſiſt in preſerving it. The meat thus cured will keep for months, and is eſteemed a very great dainty by the moſt refined epicures. It is in fact the jirked hog, already mentioned in the account of the Maroon mode of life. The part of the hog not preſerved is given to the dogs. The purſuit of the game is entirely the province of the finder; the larger dogs, from their training, would paſs a hog without notice; were one of them to bark at a hog he would be ſeverely puniſhed. The chaſſeurs beat their dogs moſt unmercifully, uſing the flat ſides of their heavy muſchets. When they are going out on ſervice, the large chains in which they are kept at home are taken off, and a light, but well-twiſted cotton-rope ſubſtituted, to which the muzzle and collar, joined together, are attached at one end, while the other is fixed to the belt of the chaſſeur; who, when a purſuit is to be made, ſlips them off, ſecuring them round his waiſt with the rope to which they are tied, draws his muſchet, and puſhes forward nearly as faſt as his dogs; for the latter are impeded by the underwood, and are ſometimes ſo entangled as to require the aſſiſtance of their maſters to cut their way through the difficulty which obſtructs their proceeding. The greateſt privation felt by a chaſſeur, in ſervice, is the want of a ſegar, which he muſt not uſe in the woods, where the

ſcent,

ſcent, from the freſhneſs of the trees and ſtillneſs of the air, continues long ſuſpended, and is gradually ſpread in the atmoſphere, by which the company could not but be betrayed, in ſpite of the great ſilence which they obſerve on their marches. At other times the ſegar is hardly ever out of their mouths."—(Vol. ii. p. 61—65.)

The terror that theſe chaſſeurs and their dogs excited, and the ſkill and temper of General Walpole, very ſpeedily put an end to a war which had been regarded by the iſlanders with the utmoſt conſternation. By the treaty made between General Walpole and the Maroon leaders, it was agreed they ſhould not be ſent away from the iſland. This treaty was, however, diſregarded by the government, and the Maroons were tranſported firſt to Canada and afterwards to the Britiſh Settlements at Sierra Leone. General Walpole conſidered this breach of the treaty as an injury done to himſelf; and when the aſſembly voted him five hundred guineas for the purchaſe of a ſword, in teſtimony of his great and important ſervices in bringing the war to an end, he writes, "as the houſe has thought fit not to accede to the agreement entered into between me and the Trelawny Maroons, and as their opinion of that treaty ſtands on their minutes very different to my conception of it, I am compelled to decline the honour which they have intended me." Theſe, at leaſt, are the ſentiments of a gentleman actuated by the principles of honour and integrity, and though indignantly expunged by the aſſembly from their minutes, will be tranſmitted to poſterity as an honourable teſtimony to the character of the general.

The remainder, and indeed no inconſiderable part, of the ſecond volume contains an account of the preſent ſtate of Jamaica, and it unfolds a variety of circumſtances not generally known by thoſe who are unconnected with the trade to the Weſt-Indies. To the general reader, Mr. Dallas's labours will afford entertainment and inſtruction, as will be evident from the few paſſages which we have ſelected from them; and the number of theſe, indeed, we could have increaſed to almoſt any extent. But we apprehend that the foregoing account will be ſufficient to excite in many a deſire of peruſing the work for themſelves.

CLVIII. *Practical Diſcourſes. By the Reverend Richard Warner, Curate of St. James's Pariſh, Bath.* 2 Vol. 8vo. Price 15s. 1803.

IT cannot have eſcaped an attentive obſerver, that the practice of repreſenting the fundamental truths of Chriſtianity, as conſiſting in the peculiar doctrines of a church or ſect, has been

been of late but too prevalent. Even men of talents and character have been found to lend their aid to the exaltation of ſpeculative faith above practical morality, and have endeavoured to perſuade mankind, that the fundamental doctrines of a religion preached originally to the poor and unlearned, and deſigned ultimately for the whole human race, conſiſt in poſitions, which, whether true or falſe, muſt be allowed to be myſterious and obſcure; doctrines which have often been diſputed by thoſe whoſe belief in Chriſtianity cannot be doubted; and of which many may perhaps be conſidered rather as corollaries from particular texts, than as the direct inference from the general tenor of ſcripture. A rigid obſervance of the forms of religion, and a belief of its more myſterious doctrines, have, in direct contradiction to the example and precept of the author of our religion, been held forth as containing the eſſentials of Chriſtianity, while its practical doctrines, its ſublime morality, and the animating hopes it holds out to mankind, have been allowed but a very ſubordinate ſhare of importance.

From the unſatisfactory proſpect which ſuch a ſtate of things affords to the friends of true religion, it is with peculiar pleaſure that we turn our attention to ſuch diſcourſes as thoſe before us; the object and end of which we cannot better explain to our readers, than by the following quotation from the preface.

"In order to avoid the imputation of an affected title, I think it neceſſary to explain what I mean by the one which I have choſen for the volumes now preſented to the public.

"The term Practical Diſcourſes (applied to all the following ones, except thoſe on the evidences of our holy religion) is intended to deſignate a ſeries of ſermons, founded on the precepts, rather than the pretended doctrines, of the New Teſtament, whoſe object it is to develope and enforce the obligations of moral righteouſneſs, and not to diſcuſs points of uſeleſs ſpeculation, nor controverted articles of faith. They were written, preached, and, I hope, are calculated for every deſcription of Chriſtians; for all thoſe who believe the divine miſſion of Jeſus Chriſt; who conſider his religion more as a rule of conduct, than as a bone of contention, and hold practical piety and holineſs of life to be of greater importance to themſelves, and of higher value in the ſight of God, than the moſt bigotted attachment to any forms of mere human invention, or the moſt zealous devotion to any creeds fabricated by the ingenuity of uninſpired men. Whatever wild enthuſiaſts on the one hand, or worldly divines on the other, may conceit, aſſert, or write to the contrary, this, I muſt continue to think, as long as my faculty of ratiocination remains unclouded—that Chriſtianity, according to the ſpirit and letter of the goſpel, is a ſyſtem neither veiled by myſtery nor involved in difficulty, as the former would lead mankind

kind to imagine: nor is it eſſentially and excluſively aſſociated with any particular form of liturgy, ſyſtem of eſtabliſhment, or modification of government, as the latter would ſuggeſt. Its real doctrines diſplay, in language level to the loweſt intellect, mercy to the contrite, aid to the humble, and eternal happineſs to all good Chriſtians, 'conveyed through the interceſſion, and ratified by the death and reſurrection of a Mediator.' Its precepts impoſe moſt pure and perfect, and at the ſame time moſt plain and ſimple rules of morality on every claſs and deſcription of men; and its promiſes of ſalvation are given unreſervedly to all thoſe who believe the one, and practiſe the other; whatever be the nation, people, or language to which they belong, or the nominal diſtinctions by which they are ſeparated from each other—whether they be of Paul or Apollos, of Luther, Calvin, or Arminius; of the Romiſh pale, or the reformed Church; followers of Preſbyterianiſm, or advocates of epiſcopacy.

"To place theſe ſimple but intereſting doctrines in an affecting and impreſſive point of view, and to urge upon mankind the ſteady obſervance of the precepts of Chriſtianity (which, indeed, is intimately connected with, and naturally flows from, the ſincere belief of theſe doctrines) is, if I do not greatly err, genuine evangelical preaching: and the teacher who leads his hearers into the mazes of myſtery, bewildering them with 'irreſiſtible grace, imputed righteouneſs, poſitive predeſtination, particular redemption, the perſeverance of the ſaints,' or ſuch like incomprehenſible jargon; and the divine who deludes them by accommodating his diſcourſes to the popular errors, the reigning prejudices, or the faſhionable habits of thinking which characterize theſe times; the ſpirit of party or the ſuggeſtions of ſecular intereſt; appear to be alike unworthy of the office they have aſſumed, and traitors to the cauſe which they profeſs to ſupport."

The five firſt ſermons are on the evidences of Chriſtianity, a ſubject almoſt new to the pulpit; but certainly poſſeſſing a peculiar propriety, at a time when efforts are daily made to diffuſe infidelity in publications adapted to the popular taſte. The arguments that have been urged againſt calling the attention of the bulk of the people to diſcuſſions ſuch as theſe are ſcarcely worth an anſwer; they may all be traced either to culpable and unmanly diſtruſt of the goodneſs of the cauſe, or to the popiſh and antichriſtian maxim, that the multitude ought to be kept in ignorance, and that ignorance is the mother of devotion. Of the evidences of our religion, ſome, it muſt be owned, are of a nature to be comprehended chiefly by the learned; but there are others, and theſe are, generally ſpeaking, the ſtrongeſt, that require little other preparatory knowledge, than a moderate acquaintance with the ordinary principles of human nature, and with a few facts,

facts, of which the moſt ignorant in a Chriſtian congregation can ſcarcely be uninformed.

In this diviſion of our author's diſcourſes, we do not find, nor did we expect, much novelty. The leading evidences of Chriſtianity ariſing from miracles, prophecy, its internal character, and its propagation in oppoſition to all the powers of the world, are diſplayed in language which, though it does not remind us of the terſe and argumentative ſtyle of Paley, is perhaps better adapted to the pulpit. We extract, as a ſpecimen, the concluſion of the ſermon on the propagation of Chriſtianity.

"We are not unacquainted with the ſecondary cauſes to which the hiſtorian of the Decline and Fall of the Roman Empire has aſcribed all theſe wonderful appearances; and (we hope) can eſtimate their weight, and appreciate their worth, alike unawed by the authority of his name, undazzled by the charms of his diction, and unbiaſſed by the emotions of ſorrow or diſguſt which his pernicious principles may excite in our minds on their peruſal; and we confidently aſſert, without the fear of contradiction from the philoſopher or the moraliſt, that they are utterly inſufficient to produce the vaſt effects which he has aſſigned to their operation.

"Human nature, under all the differences of time and place, is invariably the ſame, actuated by the like paſſions, and influenced by the like motives; and thoſe cauſes which would be inefficient to bring about ſo ſingular and ſudden a change in the ſentiments and convictions, the lives and conduct of mankind, in the preſent day, muſt be ſuppoſed to have been unequal to have effected the aſtoniſhing alteration which we are aſſured they produced eighteen centuries ago in Judea and Rome, in Pontus and Aſia, in Phrygia and Pamphilia, in Egypt and Lybia, in Crete and Arabia, amongſt Parthians and Medes, Elamites and Meſopotamians, Colchians and Iberians, Celts, and Scythians; yea, verily amongſt all the nations, people, and languages, of the habitable globe.

"We know that the goſpel at its promulgation, and for three ſubſequent centuries, was encountered by every obſtacle that the power or wit, the cunning or the pride, of man could raiſe againſt it: We know that the rulers and people, the prieſts and the philoſophers, were equally ſtrenuous in their endeavours to cruſh its doctrines, and to ſilence its propagators; and we have ſuch evidence alſo as infidelity itſelf will not attempt to contravene, of its ſucceſsfully reſiſting this confederated hatred, and, like the ſun riſing into perfect day from the miſts of night, gradually ſpreading its luſtre, and extending the ſphere of its influence; multiplying its triumphs as the ages rolled on, and enlarging its conqueſts over the hearts of the beſt, the greateſt, and the wiſeſt of mankind, till it acquired the widely-diffuſed dominion which it at preſent enjoys.

"How, then, are we to account for all theſe wonders? for the original ſucceſs and the final prevalence of a ſyſtem aſſaulted by ſuch

ſuch manifold attacks, and labouring under ſuch diverſified diſadvantages? Verily, upon one principle alone can the phænomena be explained. Truth muſt eventually triumph over all oppoſition; 'this counſel and this work' was 'of God,' and therefore could 'not be overthrown.' And as the arm of the Almighty thus preſerved our religion from the effects of Jewiſh rage and heathen malice; from the open attacks and ſecret wiles of the ancient unbeliever; ſo will the ſame all-controlling power exalt it far out of the reach of the ſpite and machinations of the modern infidel; encreaſing its acquiſitions and 'enlarging its borders,' till the latter day, when time ſhall bring to paſs the accompliſhment of the ages, and Jeſus Chriſt, its author, make all his enemies his footſtool.

"Be ye then in nothing afraid, my fellow ſoldiers in the battles of the Lord; for, verily, if the word of eternal truth may be depended upon, your cauſe ſhall be triumphant both now and for ever and ever. The winds may rage, the rains may beat, and the floods may foam againſt the church of God; but they ſhall rage and beat, and foam in vain, for it is an immortal ſtructure, having for its foundation 'the Rock Chriſt,' and 'the gates of hell ſhall not prevail againſt it.'"

The extract which we ſhall proceed to give our readers from the ſeventh ſermon, *On the Chriſtian ſpirit*, is but too applicable to the preſent times, when opinions of an oppoſite nature receive the ſanction of high authority, and lead to honours and preferments.

Amidſt the general defection from Chriſtian candour and liberality which has taken place within a few years, it is with peculiar pleaſure that we quote from an author of Mr. Warner's eminence, a clergyman of the eſtabliſhed church, ſuch a teſtimony in favour of truly Chriſtian principles as is contained in the following paſſage.

"Since man, then, is thus reminded of his ignorance by every thing around him; ſince he has conſtant occaſion to confeſs the weakneſs of his underſtanding, the erroneouſneſs of his opinions, and the circumſcription of his knowledge with reſpect to the moſt familiar matters, is it not irrational in him to arrogate to himſelf an infallibility of judgment in affairs that are removed ſtill farther from his detection, by their ſpeculative, intricate, or myſterious nature? Is it not inſolent in him to cenſure or deſpiſe his neighbour, becauſe their ſentiments may not accord on doubtful ſubjects, or undefined points? And is it not criminal in him to make this difference a plea, not only for withdrawing from his brother mortal, love and charity, eſteem and confidence, but alſo for accumulating upon him contempt and obloquy, hatred and defamation? Worms that we are, creatures of a moment, when our lives are compared with eternity; inhabitants of a grain of ſand, when our globe is balanced againſt the univerſe; weak-ſighted and narrow-minded, wretched and miſerable, 'and poor, and blind, and naked!'

ill does it become thoſe who have ſtretched to the fartheſt verge of that limited knowledge which human imbecility is permitted to reach, to pronounce dogmatically that their religious ſpeculations are excluſively right; that they alone, of all the tribes of mankind, have diſcovered the forms of worſhip by which the great God may beſt be propitiated; and that ſuch as fall not in with their reveries, or entrench not themſelves within the pale of their church, are involved in one general ſentence of anathema, and ought to be regarded with unqualified diſguſt and abhorrence!

"Irrational, however, as this conduct may be, it is ſtill more contrary to the genuine ſpirit of Chriſtianity than obnoxious to our moſt accurate notions of propriety and our beſt views of the fitneſs of things. To allow to our brother a liberty of thought in matters of religion, and to abſtain ſacredly from infringing upon the rights of his conſcience, is a duty ſolemnly and repeatedly enjoined by the bleſſed Author of our religion, and the inſpired preachers of it after him, to 'every one that nameth the name of Chriſt.'

"Our Saviour, who well 'knew what was in man,' has directed his moral probe into the deepeſt receſſes of the human heart; expoſed the moſt ſecret evil principles and faulty emotions which it conceals, and either directly reprobated them in the language of appropriate cenſure, or indirectly, by commanding a conduct diametrically oppoſite to that which they would ſuggeſt. 'Judge not, and ye ſhall not be judged; condemn not, and ye ſhall not be condemned;' are precepts obviouſly levelled againſt all cenſorioufneſs and want of charity in religious matters; precepts, which include within their wide embrace, and bind by their unqualified obligation, every church, and ſect, and party, into which the Chriſtian world has been, is now, or ſhall be hereafter divided. Chriſt himſelf has expreſsly declared to all the ſincere profeſſors of his goſpel, 'Then ye ſhall know the truth, and the truth ſhall make you free;' free to think, to judge, and to determine, as well as to act according to the beſt directions of our feelings and underſtanding. Since, then, Chriſt has made the believer free; ſurely there is no power upon earth which can with propriety aſſume the right of fettering his judgment, tyrannizing over his opinions, or giving deſpotic laws to his mind? The attempt is not barely inconſiſtent with the principles and ſpirit of the mild and tolerant religion of Jeſus, but it involves in it an act of open rebellion againſt his bleſſed will; ſince it oppoſes, in the moſt inſolent manner, that glorious fiat, by which he conferred perfect liberty of conſcience upon all his followers—'If the Son, therefore, ſhall make you free, ye ſhall be free indeed.'"

The faſt-day ſermon, which is the eighth in the firſt volume, is of a very different caſt from the generality of thoſe, on ſimilar occaſions, which have lately iſſued from the preſs. Inſtead of exaggerated declamations on the enormities of our enemies, and congratulations on our own worth and virtues; or, what are ſtill

leſs ſuited to the pulpit, exhortations to eternal warfare; Mr. Warner obeys the injunction of the prophet, to "Cry aloud, and ſpare not." Premiſing the fact, which hiſtory, both ſacred and profane, will bear him out in aſſerting, that moral and natural evils have a neceſſary connection with each other, and that national calamities are the reſult of national crimes, he proceeds to draw a picture of thoſe vices and enormities for which he conceives Providence had permitted the dreadful evils of war and ſcarcity to fall upon this land. That a diſcourſe ſo very different from the uſual ſtrain of faſt-day ſermons ſhould have cauſed ſome obloquy to its author, can ſcarcely be wondered at. While we admire and applaud the zeal which, in oppoſition to worldly motives, and the hope of popular applauſe, led him to ſtigmatize with Chriſtian boldneſs the prevailing vices, we cannot help thinking that he has drawn much too dark a picture of the moral aſpect of the nation; for, though it affords much to condemn, yet we cannot allow that it exhibits an appearance of "unmixed deformity." The aſſertions, that "luxury has begotten an effeminacy incompatible with every manly virtue, and prodigality bred a ſelfiſhneſs deſtructive of every generous feeling;" that, "inſtead of piety and virtue, generoſity and patriotiſm, the charitable ſpirit, and righteous conduct, a tiſſue of vices form the national character;" are ſurely much too general. And we are ſorry to ſee the vulgar clamour againſt monopoliſts and regrators (Note, p. 176) ſanctioned by a writer of Mr. Warner's eminence.

The ſubject of the vices moſt prevalent in the preſent day is reſumed in the dedication affixed to the ſecond volume, in which Mr. W. has arranged them under the ſeveral heads of, 1. Perjury, groſs and deliberate, common and diffuſed through all the gradations of life, and all the departments of civil ſociety. 2. An inſatiable thirſt of wealth; among the effects of which are with reaſon enumerated the monſtrous ſpoliations in the Eaſt, and the execrable ſyſtem of ſlavery in the Weſt-Indies. 3. Adultery, portentouſly frequent, and ſcandalouſly open. 4. The love of fiction; which is juſtly conſidered as pregnant with the moſt fatal conſequences to the moral character. 5. The vices and wretchedneſs of the poor; ariſing in part from the bad example of the great, from the increaſe of crowded manufactories, where, from the contagion of vice, the morals of their inmates are almoſt inevitably corrupted: and the check which late events have given to the ſpirit of independance that once exiſted among that claſs. 6. Pride, oſtentation, inſolence; evinced in the manner in which we are accuſtomed to ſpeak of our own, and of other nations. 7. The

rage for war, which has infected all ranks, and even extended its influence to the clergy. And, laftly, Clerical deficiencies. On this head we fhall prefent our readers with the following extract, which comes with peculiar propriety from a clergyman of the eftablifhed church, and fhews a manly fpirit of candour and liberality, which we are forry to fay has of late been rather on the decline.

"Nor let us forget in the enumeration, that want of charity to our diffenting brethren, whofe talents we are fo apt to depreciate, and whofe fincerity we are fo inclined to fufpect; that affected alarm at the increafe of fectarifts, which exhaufts itfelf in contemptuous reprefentations of their folly, or in infulting infinuations of their hypocrify; whilft the only means of counteracting it are unattended to—uniform earneftnefs in our labours, exemplary virtue in our lives, and manly independence in our principles and preaching. When we add to this, that 'zeal without knowledge,' which involves in one general anathema all fuch whofe confciences and convictions keep them without the pale of the eftablifhment, that popifh fpirit which denies the covenanted mercies of God, in Chrift, to thofe who do not feek them through the channel of human articles, or the medium of certain forms of church government; we fhall confefs that the facred order has no right to claim an exclufive exemption from that general reprehenfion which national degeneracy and public offences deferve. 'Thy teachers have tranfgreffed againft me.' Ifaiah xliii. 26. 'Ah, my people, they which lead thee, cauſe thee to err.' Ifaiah ix. 16."

Before we quit this fubject, we muft remark, that although there may be but too much reafon for many of Mr. Warner's ſtrictures, yet he feems upon the whole to have injured his cauſe by exaggerated declamation, and to have thrown too dark a fhade over the picture of our national character. Whatever vices prevail among us, it would be eafy enough to prove that we are not arrived at the ſtate of degeneracy which he feems to fuppofe; and that the fuperiority of our moral character as a nation is not a fond conceit, the offspring of national vanity, but a fair deduction from undeniable facts. If the general eagerneſs for gain has produced in too many inſtances (as it muſt be allowed it has) an inſenſibility to moral obligations; yet no country can boaſt of more generous ſacrifices to truth and conſcience, or more numerous inſtances of the application of wealth to uſeful and honourable purpoſes. If violations of the marriage vow be but too common among us, it ſhould be recollected that they are ſtill exceptions to the general character of the nation; and, in this iſland almoſt excluſively, in whatever rank of life they may occur, they meet with a general and decided reprobation. Our public and

private charities, the ſocieties inſtituted for the purpoſes of adding to the comforts and improving the morals of the poor, together with many others of a ſimilar nature, almoſt peculiar to this country, tend to prove the exiſtence, in a very high degree, of that virtue which is ſaid to cover a multitude of ſins. If it be objected that oſtentation may have had a greater ſhare than the principle of benevolence in many of thoſe ſplendid charities; it may ſtill be aſked, how it happens that oſtentation finds out ſuch means of gratification in this country rather than in others? and the anſwer can only be, the greater ſhare of popular approbation that attends acts of beneficence; which can ariſe from no other ſource than the more extended influence of Chriſtian principles on the ſtate of popular opinion.

To conclude our remarks on theſe diſcourſes. They ſeem to be animated by a zeal which gives them an intereſting character; and which, even in what appear to us to be its errors and exceſſes, is far more amiable, more dignified, and more worthy of a Chriſtian divine, than the cold and phariſaical manner which has been too common among many of his brethren. Of the ſtyle, our readers will be enabled to judge from the extracts we have given. Occaſionally, we remark inaccuracies which appear to proceed from haſte, and will, no doubt, be corrected in a future edition. On the whole, we look upon theſe ſermons as forming a valuable addition to our national ſtock of pulpit eloquence.

ART. CLIX. *Memoirs of Bryan Perdue: a Novel. By Thomas Holcroft.* In 3 Vols. 12mo. pp. 826. Price 15s. Longman and Co. London. 1805.

WHOEVER opens this work with the hope of finding a ſtory ſufficiently intereſting to ſuſpend for half an hour the operation of his own individual cares; whoever reads through the firſt chapter, ſtruggling againſt repugnance and wearineſs, in order that he may underſtand the ſecond; whoever turns from ſecond to third, from third to fourth, in the vain expectation of recogniſing the hero of the piece—will, we confidently predict, lay down the book with ſome chagrin and diſappointment, it may be, reverting with an incredulous glance to the title page, to aſcertain whether he has been reading a novel or no. It is to be lamented that the author had not, in his preface, directed the reader to poſtpone the peruſal of the firſt volume, till he had concluded the two laſt; an injunction to which we would have ſubjoined a friendly admonition—

not

not to read the firſt volume at all. If we have any critical ſagacity in detecting the proceſs of literary compoſitions, the firſt was, in reality, the ſupplemental volume, deſtined to receive all the ſorry conceits and unconnected crudities engendered in the author's brain during his former labours—the fungous excreſcence adhering to the original production, but connected with it by no other relation than the name of Bryan Perdue. Under this perſuaſion, we heſitate not to perform an operation not often exemplified in the journals of criticiſm, but without which we ſhould in vain attempt to conciliate our ſenſe of juſtice with our love of truth, our obligations to the author and the reader, our duties to the individual and the public. With one ſtroke of the pen therefore, we detach the *paraſitic* pages from the work which they diſgrace; and now will we invocate the acrid powers of ridicule, and every ſpirit preſiding over inſulted criticiſm. But, no; protected by that dulneſs, by whoſe feeble hand, beneath whoſe dozing eye it was firſt ſketched, and, gradually increaſing in bulk, matured by that dulneſs, is it rendered impenetrable to ſatire or to reproach, impervious to the probe or the ſpear. In vain do we turn over the ſeries of rhapſodies called chapters, which we are as little able to define as to comprehend, but which are, we learn from the preface, conſidered by the author as his *ſportive* effuſions, and intended to ſatirize vice, to ridicule folly, or ſuggeſt ſubjects that might peculiarly deſerve the conſideration of the wiſe and good. In vain would we attempt to elucidate theſe enigmas of human wit, which have produced in us all the effects of a narcotic ſpell; a ſenſation of heavineſs oppreſſes our brain; a kind of torpor begins to lull our ſenſes. If we have tried to explain the page we had read, the words died on our lips; if we tried to commit to paper the ideas they had excited, the pen dropt from our fingers, and, appalled with fear, we perceived we were infected by the potent agency of the mephitic influences of dulneſs.

With regard to Bryan Perdue of the two laſt volumes, it contains ſome good illuſtrations of many important moral truths which have been long eſtabliſhed. The hero, who has imbibed, from a diſgraceful parent, a love of gambling, is left a deſtitute orphan of ſeventeen, expoſed to the allurements and the inſults of an unfeeling world. In the family of Mr. Saville, however, he obtains an aſylum, and, having rendered that gentleman two important ſervices, by one of which his daughter's life is preſerved, and by the other his property is ſecured, he is placed with an eminent banker, a ſituation which opens a remote proſpect of future fortune. His propenſity to gaming is, however, ſtill predominant; and being

being disappointed of the woman he loved, the daughter of Mr. Saville, whose life he had redeemed from the flames, he plunges into fashionable vices, keeps a prodigal mistress, by whose extravagance he is soon sent to prison, and, in a moment of desperation, indorses and negociates a bill from Mr. Saville, by which he is subjected to a criminal prosecution. For this supposed felony he takes his trial, but is finally acquitted. Dissatisfied with himself, he leaves England, settles in the West Indies, superintends a plantation, marries happily, and returns to England, to spend his life in peace, and in the cultivation of the social virtues. The trial scene is interesting; and there are other parts of the work which engage the reader's feeling; but, in general, the sympathies are not sufficiently awakened. Bryan Perdue is a gambler, a character to which the mind and heart are alike repugnant. There are many pertinent observations on wild vagaries of youthful love; and the hero offers an illustration of the folly of cherishing romantic attachments, which will carry conviction to all for whom it was *not* intended, *by whom it was never needed*—the cool, the cautious, the unimpassioned. We sincerely wish that the young enthusiast may learn, in the example of Bryan Perdue, to correct the excesses of an ardent, ill-regulated imagination.

ART. CLX. *Song of Songs, or Sacred Idyls. By John Mason Good.*

[*Continued from page* 460.]

IN our preceding Journal we have expressed a favourable opinion of this work; and we see no reason, on fuller examination, to qualify the commendations we have bestowed upon it. The translation in prose is simple and faithful; the metrical version elegant and harmonious, and the notes copious and instructive. We ventured, however, to differ from the learned author, respecting the nature and character of this ancient poem, taking it to be a *dramatic* composition, and not a series of sacred *Idyls* or *Songs*, independent of, and unconnected with, each other. That it possesses all the requisite qualities, and is constructed agreeably to the rules of the drama, will appear evident from the analysis we have given of its contents. But a question of greater importance remains to be decided. Is the Song of Songs a mere representation exhibited to the senses, and terminating in a literal signification, or does it withal contain a lesson of moral and religious instruction, addressed to the understanding, but concealed under the veil of allegory? Mr. Good seems inclined to favour the latter opinion.

"It

"It has been a queſtion in all ages," ſays he, "whether the literal and obvious meaning of theſe *amorets* be the whole that was ever intended by the royal bard? Or whether they afford not, at the ſame time, the veil of a ſublime and myſtical allegory, delineating the bridal union ſubſiſting between Jehovah and his pure and his uncorrupted church? Upon this ſubject we have no ſufficient data to build a deciſive opinion. To thoſe who diſbelieve the exiſtence of ſuch an allegory, they ſtill afford a happy example of the pleaſures of a holy and virtuous love; they inculcate, beyond the power of didactic poetry, the tenderneſs which the huſband ſhould manifeſt for his wife, and the deference, modeſty, and fidelity, with which his affection ſhould be returned: and, conſidered even in this ſenſe alone, they are fully entitled to the honour of conſtituting a part of the ſacred ſcriptures. For myſelf, nevertheleſs, I unite in the opinion of the illuſtrious Lowth, and believe ſuch a ſublime and myſtic allegory to be fully intended by the ſacred bard.

"Regarded in this view, they afford an admirable picture of the Jewiſh and Chriſtian churches; of Jehovah's ſelection of Iſrael, as a peculiar people, from the leſs fair and leſs virtuous nations around them; of his fervent and permanent love for his elder church, ſo frequently compared by the Hebrew prophets to that of a bridegroom for his bride; of the beauty, fidelity, and ſubmiſſion of the church in return; and of the call of the Gentiles into the pale of his favour, upon the introduction of Chriſtianity, ſo exquiſitely typified under the character of a younger ſiſter, deſtitute, in conſequence of the greater ſimplicity of its worſhip, of thoſe external and captivating attractions which made ſo prominent a part of the Jewiſh religion.

"The Song of Songs is an oriental poem; and this allegorical mode of deſcribing the ſacred union ſubſiſting between mankind at large, or an individual and pious ſoul, and the great Creator, is common to almoſt all eaſtern poets, from the earlieſt down to the preſent age. It is impoſſible, without ſuch an eſoteric interpretation, to underſtand many of the paſſages of the chaſte and virtuous Sadi, or the more impaſſioned Hafiz; and the Turkiſh commentators, Feridun, Sadi, and Seid Ali, following the example of the ancient Huſhangis, have uniformly thus interpreted them, as they have alſo the writings of all the Sufi poets, though in many inſtances they have unqueſtionably purſued their myſtic meaning to an extravagant length."—(p. 18—21.)

Few of our readers will, we preſume, be ſatisfied with this aſſertement, however ſpecious and confident. If the piece contain not in itſelf ſufficient data to form a deciſive opinion; if the allegorical ſenſe cannot be aſcertained with more pertinence and preciſion, it ought ſurely to be abandoned, as abſurd and fanciful, and the poem itſelf claſſed, not with the ſacred writings, but with the voluptuous ſongs of Sappho, Anacreon, and Tibullus, as more calculated to kindle looſe and intemperate pleaſures, than communicate thoſe moral and

religious leſſons which Mr. Good has above ſpecified. But, in truth, he ſeems to have adopted his opinion, without due examination, on the authority of the learned; and by aſſerting the internal ſignification in a manner ſo looſe and arbitrary, he has only rendered it the more objectionable and ridiculous. For this reaſon, we think it our duty to ſupply his defects, and place the queſtion in its true light.

The meaning which this dramatic fable preſents to the underſtanding, when the allegorical veil is withdrawn, is briefly the following:—The law which God communicated by Moſes, and which, together with the commentaries of the prophets, if they may be ſo called, formed the religion of the Jews, is repreſented under the figure of a bride eſpouſed to that nation, ſeparated from other nations, and dedicated to the only true God, as his peculiar people. It delineates, under images borrowed from the connubial ſtate, and, conformably to the practice of compoſitions prevalent in ancient times and in Eaſtern countries, renders viſible to ſenſe, the conduct of the Iſraelites at large, and more immediately that of Solomon, their *repreſentative* and chief, in reſpect to their knowledge and worſhip of Jehovah. Conſidered in this view, the poem will appear beautiful and appropriate, deſerving to be claſſed with the holy writings of inſpiration, and juſtly to be entitled '*Song of Songs.*' To enter into a detail of this interpretation, in the order of the poem, will be impracticable in the ſhort compaſs of a review. We ſhall, therefore, content ourſelves with a few general obſervations, which, arranged under proper heads, may ſerve as landmarks, to guard the reader from loſing himſelf in the wilderneſs of fancy, and conduct him through the particulars along the right road of truth. He muſt, however, be warned not to ſeek a metaphorical ſenſe under every literal expreſſion. In all compoſitions of this kind, one of theſe ſenſes is often ſacrificed to the other. Sometimes the figurative meaning predominates over the plain and ſimple; while on other occaſions, the plain and ſimple is rendered prominent, in order to ſink the figurative; and the reader, if he would be rational, ſhould be ſatisfied with a broad, general, interpretation, obviouſly analogous, without deſcending into the myſtic ſubtleties of words and phraſes.

1. It is intimated that the bride came from Egypt. On their departure from that country, the law was delivered to the Iſraelites, when in a peculiar manner they were conſecrated to the obedience and ſervice of Jehovah.

2. The deſcription given in this poem of the royal bride, conſiſts of thoſe images and alluſions which, in other parts of the Jewiſh ſcriptures, are employed to delineate the character of

of true religion. Thus, ſhe is repreſented as a *ſpouſe*, the Jews being uſually deſcribed as married to God, to his prophets, or to his law. See Hoſea i. 2. Rom. vii. 1—7. She is ſaid to have a *vineyard*, ch. i. 6. xi. 11, 12.; to which, the words of the prophet Iſaiah bear the cloſeſt reſemblance: "*Now will I ſing to my beloved a ſong of my beloved, touching his vineyard.*"—Iſ. v. 1. And from this ſong of Solomon, and that of Iſaiah, our Lord has copied the parable which, in Mark xii. 1. he applies to the Jewiſh community. She is repreſented under the image of a *fountain*; "A garden incloſed is my ſiſter, my ſpouſe, a ſpring ſhut up, and fountain ſealed, O! thou fountain of gardens, thou well of living waters! thou river of Lebanon."—iv. 13—15. And this is the language which Iſaiah (xii. 2, 3) as a ſong of triumph, puts in the mouth of the Jews. "My ſtrength and my ſong is the Lord Jehovah; and he is become unto me ſalvation. And ye ſhall draw waters with joy from the *fountains* of ſalvation. The ſame image is adopted by our Lord himſelf. "If any man thirſt, let him come unto me, and drink."—John vii. 36. The Jewiſh religion, it ſeems, was a *ſpring ſhut up*, a *fountain ſealed*, or at leaſt, it watered only, and that ſcantily, one choſen garden. Jeſus Chriſt was the perſon who broke open the ſeal, and removed the incloſure; and under his divine auſpices, it became a well of living water, ſpringing up into everlaſting life, beſtowing refreſhment and fertility on the whole world.—John iv. 14.

3. Mr. Good, conſulting his feelings as a huſband, rather than the poem as a critic, repreſents the royal lover as *affectionate* and *faithful*. This, however, is contrary to the fact. He is cold at heart, and diſtant, prone to recede, and intrigue with his favourite concubines, but anxious to conceal his indifference and infidelity under laboured encomiums on the beauty of his ſpouſe. On the other hand, all advance is made by the lady herſelf; ſhe comes to his palace *unfetched*, and apparently *unſolicited*. Finding him not there, ſhe goes in ſearch of him, entreats to be received into his embrace, and when, without denying, he eludes her entreaties, ſhe purſues him, in the ardour of her affection, almoſt beyond the bounds of female delicacy and modeſty. This repreſentation muſt be noticed and remembered as eſſential to the beauty and propriety of the poem; for it delineates with exactneſs the character of the Jews, with reſpect to their religion! It was beſtowed upon them *unaſked* and *undeſerved*. While loud in praiſe of their worſhip, they were ever prone to the idolatry of their neighbours, and the God whom they were forſaking ceaſed not to ſolicit their return to him.

4. The

4. The bride appears to have been conscious that the affection of her lover was alienated, by the envy and jealousy of her rivals; for she thus addresses them, and this address she repeats again and again: "I charge you, O ye daughters of Jerusalem, that ye stir not, nor awake my beloved, until he please." And this was the fact, in regard to Solomon in particular, and the Jews in general. In 1 Kings i. 1—7, we read, that the strange women whom he married were the means of seducing his heart from God; and the leading men of the state, no doubt, followed his example.

5. The bride complains, "My mother's children were severe with me; they made me keeper of their vineyards; my own vineyard have I not kept." The mother's children were the *priests* of the heathens, whom Christ himself represents as the *younger* brother.—Luke, xv. 25. These, from malice and bigotry, ever abused the religion of the Jews; while, at the same time, they clandestinely stole some of its divine truths, and blended them with their own fictions and falsehoods. Thus she was forced into their service, to be a keeper of their vineyards. On the other hand, the Israelites blended with their own worship the impurities of the pagans, and by that means her own vineyard became neglected and forsaken. She presently adds, "The watchmen, who go about the city, found me; they smote me, they wounded me; the keepers of the wall stripped me of my veil."—vi. 7. This signifies, that the peculiar doctrines of the Jewish religion were perverted, and the spirit of it violated, by the great men of the state, those to whom the care of civil and religious affairs was entrusted.

6. Solomon built a temple, (1 Kings vi. 1) in which the knowledge of the true God might be preserved and taught; in which all his faithful servants, collecting from among the nations, might learn superior lessons of purity, piety and benevolence. For this reason, the temple might be considered as the cradle or couch in which true religion was to be nursed and fondled. Accordingly, it is said of him,—"King Solomon hath made for himself a *bridal couch* of the wood of Lebanon. Its pillars hath he formed of silver, its inside of gold, its hangings of purple; its covering is paved with needle-work by his best beloved among the daughters of Jerusalem."—iii. 9, 10. The timber, out of which the temple was made, the king caused to be conveyed from Lebanon, a mountain in the dominion of Hiram, prince of Sidon. See 1 Kings, v. 6. This timber Solomon obtained by a direct application to that prince. Hence he invokes his spouse to come to him from that and other hills which supplied him with materials for the temple: "Come to me from *Lebanon*, my spouse! come to me from Lebanon:

Lebanon: look from the height of Amana, from the top of Shenir and Hermon, from the dwellings of the lions, from the mountains of the panthers." And then, anticipating the future ſplendour of this magnificent edifice, he repreſents himſelf as enraptured with the beauty of his wife: "Thou haſt raviſhed my heart, O my ſiſter! my ſpouſe! thou haſt raviſhed my heart at once with thine eyes, at once with the turn of thy neck." He next deſcribes the pleaſure of the temple-worſhip, while yet undefiled by pagan rites and vices: "How ſweet is thy love, my ſiſter! my ſpouſe! thy love how more delicious than wine, and the fragrance of thy perfumes than all ſpices; thy lips, O my ſpouſe! drop as the honey; honey and milk are under thy tongue."—iv. 8—12. Compare this paſſage with the words of David, Ps. xix. 10. This deſcription of the pure joys of religion is both beautiful and natural, when it is recollected that the ſacrifice, of which its exterior conſiſted, was accompanied with the choiceſt incenſe and the moſt coſtly perfumes.

7. Solomon having aſſociated his ſpouſe with the temple, as the place in which ſhe was to be, as it were, nurſed and educated, with much propriety deſcribes her attractions, under figures borrowed from that ſplendid edifice, or from the hills whence its materials were conveyed. "Thy neck is like the tower of David conſtructed for an armoury; a thouſand ſhields are hung up againſt it, all bucklers of the mighty."—iv. 4.

In this and other paſſages, the figurative ſenſe prevails over the literal, and proves that the poem muſt be interpreted in an allegorical meaning, if it has any meaning at all.

"Graceful art thou, O my love, as Tirza! beautiful as Jeruſalem, dazzling as an army with waving banners. Turn away thine eyes from me, for they have overcome me."—vi. 4, 5. "Thy noſe is as the tower of Lebanon, which looketh towards Damaſcus; thy riſing head is as Carmel, covered with its treſſes in purple ribbons"—vii. 4. 5. "Behold how delightful art thou, O my beloved! and how pleaſant, how green is our flowery couch. The beams of our houſe are cedars, our roof is of firs."—i. 16, 17.

8. When the temple was finiſhed, the ark of the Lord, the tabernacle of the congregation, the veſſels, with all the other apparatus of religion, were tranſferred into it (ſee 1 Kings, viii. 4); or, in ſymbolical language, the bride was removed into this magnificent manſion, in which ſhe was gratified and adorned with more ſplendid ſacrifices. "O bear me into the houſe of delight! ſpread the banner of love over me! cheer me with cordials, ſupport me with citrons; for I am weak, becauſe of love."—ii. 4, 5.

"And

"And Solomon said unto Hiram, saying, Thou knowest, how that David my father could not build an house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me *rest on every side, so that there is neither adversary nor evil occurrent.* And behold I purpose to build an house unto the name of the Lord my God."—1 Kings, v. 2—6. This address of Solomon to the king of Sidon unfolds the following speech of the bride; and we are therefore to infer, that it contains a glowing description of the alacrity with which he engaged in the building of the temple; of the ardour and speed with which he conveyed its materials from distant hills, and of the happy tranquillity and peace which he enjoyed for that purpose. "'Twas the voice of my beloved! behold he came leaping over the mountains, bounding over the hills. My beloved said unto me, arise my love! my fair one! and come away. For, lo! the winter is past; the rain is over, is gone. The flowers appear on the earth; the season of the song is returned." &c. &c. ii. 8—16.

9. The bride was aware, that she could not enjoy with security the undivided affection of her husband, as long as he continued in the company of his favourites. She, therefore, proposes to return to her mother's house, as the only place of secure enjoyment. "When I found him whom my soul loveth, I held him, and would not let him go, until I had brought him into my mother's house."—iii. 4.

This house of her mother's means *the Church of which God himself* was the founder, and the Messiah the chief corner-stone. Here, it seems, the worship of Jehovah was to flourish without apprehention from idolatry and impiety, these being in due time subdued by the prevalence of the gospel. The worship of the temple was the instituted means of introducing the religion of Jesus; and many of those who were initiated in the former, were induced to embrace the cause of the latter. Accordingly, the lady is carried to her parent's house, in the couch made by her royal lover, accompanied with a great multitude of well-disciplined and experienced guards: "What is this coming forth from the wilderness, like columns of smoke, perfumed with myrrh, with frankincense, and all the powders of the merchant? Behold, it is the palanquin of Solomon; threescore valiant men are about it, of the valiant men of Israel. They all bear swords, being expert in war; each hath his sword upon his thigh."—iii. 6, 7.

When the royal lover has come to the parent's house, he is informed of a *younger sister,* born and educated there, but not

yet

yet arrived at years of maturity: "We have a ſiſter, who is little, and hath no boſom. How ſhall we provide for our ſiſter in the day when ſhe ſhall be demanded in marriage?"—viii. 8. Which means, that when the Jewiſh temple was exchanged for the church of Chriſt, Judaiſm itſelf pointed out the Goſpel, which, being in its infancy encumbered with rites and ceremonies, had not yet reached all its vigour and purity. To this information of the bride reſpecting her younger ſiſter, the king replies, "If ſhe be a wall, we will build for her a palace of ſilver; and if ſhe be a door, we will encloſe her with boards of cedar."—9. Which means to this effect: "If the new religion, the younger ſiſter, be intended as a wall, as an additional ſecurity of the *old*; if the religion of the Goſpel be conſidered as an auxiliary of the ſervice of the temple, we Jews will erect for her portion a ſplendid reſidence, we will adopt her as a beautiful appendage of Judaiſm: but if, on the other hand, ſhe will aboliſh the ritual code, and throw open a door to receive the Gentiles into the privileges of the Iſraelites, we will reject her, and endeavour to cloſe up the breach which ſhe has made in our diſpenſation."

The converſion of the Gentiles our Lord himſelf has repreſented as the return home of the younger brother, and ſuppoſes that he would in conſequence advance to higher favour with the common father than the elder. This preference of the younger over the elder brother, of the Gentile believer over the Jewiſh worſhipper, is alluded to in the following delicate language of the bride: "O that thou wert as my infant *brother*, ſucking at the breaſt of my mother! then ſhould I find thee abroad, I would kiſs thee, nor ſhould I be reproached for my love; I would lead thee into my mother's houſe, and ſhe ſhould inſtruct me to give thee drink of aromatic wines, of the juice of my pomegranate." An affectionate wiſh that the Jews might embrace the Goſpel. They would then receive the higheſt marks of the divine favour, and partake of that bread and *wine* which Chriſt inſtituted in his church, in commemoration of his death.

10. The gradual expanſion of Chriſtianity, obſcurely hinted at in the garden of Eden, promiſed to Abraham, prefiguriſed by the rites and ſymbols of the law, predicted by the prophets, and at length confirmed and developed by the death and reſurrection of the founder, is thus deſcribed with unrivalled beauty and propriety, in the character of the bride: "Who is ſhe that looketh forth as the *morning*, fair as the *moon*, bright as the *ſun*, and dazzling as the *ſtarry hoſts*?"—vi. 10.

Finally. The royal huſband characterizes his bride as being at the ſame time his ſiſter, *My ſiſter! my ſpouſe!* Theſe two inconſiſtent

inconsistent relations are now easily explained. The father of the husband, the creator of the Jews, was also the author of their religion. The bridegroom and the bride, being descended from the same great parent, were also a brother and sister.

The reader must now be convinced of the allegorical import of the poem before us. Its figurative application to the character of the Jewish nation and to their divine economy, is simple and obvious, and might be pursued through a variety of particulars. The parable of Nathan applied to David, that of the sower to the diffusion of Christianity, derive the chief evidence of their metaphorical sense from the pertinence of their application; and this evidence is sufficient to establish their symbolical design. The application of this parable of Solomon, for a parable it is, in the form of a drama, to the religious state of his countrymen, is equally appropriate and simple, and, if regularly pursued through all its details, will furnish such a mass of happy coincidences as would exclude the possibility of doubt as to its real intention. And here we cannot help expressing our astonishment, that, of all the translators and commentators of this interesting piece, in this and other countries, none should have discovered its true application. Mr. G. especially, as he has boldly deviated from the common track of interpretation, must be deemed exceedingly unfortunate. It is however, some apology for his errors, that they are apparently supported by the authority, and perhaps were suggested by the learning of Sir W. Jones.

The justice of the above interpretation warrants the following conclusions.

1st. The Christian interpreters, who apply the Song of Songs to the church of Christ, and thus involve it in mystery and fiction are widely mistaken. The epilogue respecting the younger brother and sister, demonstrates that its views terminate in the temple service. While at the same time the allusion, at the close, to the rise of the Gospel, and the conversion of the Gentiles, which took place so many hundred years after Solomon, proves that the author was actuated by divine inspiration.

2dly. The Chaldean interpreter was right, in confining its design to the Jewish church; but the moral and religious lessons which he developes are fanciful and remote in the extreme. The only method of deciphering a fable or parable is not by *recondite wisdom*, but by *facts* generally known and fully understood; and the facts which serve to unveil the Song of Songs are ascertained in the history of the Jews. The accordance of its features with those facts, peculiar as they are, rises to a com-

a complete demonſtration of its allegorical import. Theſe facts, moreover, as far as they are here concerned, reflect no credit on the character of that people; and, inaſmuch as they are implied and alluded to in this parabolic drama, they prove that the writer was not actuated by national vanity, but by the impartial dictates of truth.

Laſtly. By placing an important part of the ſacred ſcriptures in its true point of light, a ſtumbling-block is removed in the way of the ſerious enquirer. The eaſy application of the poem to known important facts, ſtrips it at once of the myſtic ſubtleties by which Chriſtian writers have diſgraced it; and alſo evinces its ſuperior beauty and divinity. He will rejoice to ſee that that which appeared before fanciful and abſurd, is now rendered rational, plain, and ſolid.

The verſions of Mr. G. though in general faithful and elegant, contain ſome miſconceptions of the original, which call for correction. We ſhall, for the ſake of brevity, point out only one inſtance.

"In my palace are threeſcore queens and fourſcore concubines, and virgins without number: but my dove, my undefiled is mine alone."—vi. 8. Which, literally rendered, is thus: Threeſcore are the queens and fourſcore the concubines, and the virgins numberleſs; ALONE is my dove, my undefiled, ſhe alone the chaſte one of her mother, of her who brought her forth; that is, ſhe ſtands *alone*, is preeminently excellent in the midſt of them all, for אחת *one*, means alſo what we call *unique*. So the maſculine אחר denotes in Hebrew and Arabic *vir incomparabilis, unicus*. In conſequence of overlooking this import of the original term, Mr. G. was obliged to introduce into his verſion the words *in my palace—but—mine*, none of which have any correſpondent ones in the Hebrew text. We ſubjoin the following, as ſpecimens of his tranſlations, in proſe and verſe.

"CHAP. vi. 4—11.

"Graceful art thou, O my love! as Tirza,
Beautiful as Jeruſalem,
Dazzling as an army with 'waving' banners.
Turn away thine eyes from me,
For they have overcome me.
Thy hair is as a flock of goats
That brouſe about mount Gilead;
Thy teeth as a flock of ſheep
Which come from the waſhing pool,
All of which have twins
And none is bereaved among them.
As the bloſſom of the pomegranate,
So are thy cheeks beneath thy locks.

In

'In my palace' are threescore queens,
And fourscore concubines,
And virgins without number.
'But' my dove, my undefiled is 'mine' alone.
She, the delight of her mother,
The darling of her who bare her.
The damsels beheld her, and blessed her,
The queens and the concubines, and thus extolled her,
Who is she that looketh forth as the morning,
Fair as the moon, bright as the sun,
And dazzling as all the starry hosts?"

Of this passage, the metrical version is as follows.

"Beauteous as Salem art thou, O my love!
Graceful as Tirza's undulating grove,
Dazzling as armies, that in bright array
Gleam o'er the mountains, and reflect the day.
Turn, turn thee from me, turn those radiant eyes:
I feel their power, and my vigour dies.
Fine as the goats of Gilead are thy locks;
Thy snowy teeth surpass the purest flocks,
Less white, less even, when in twins they bound,
Fresh from the flood, and each his mate has found.
Beneath thy shadowy tresses, as they flow,
O'er thy fair cheeks pomegranate blossoms blow.
Let queens and concubines surround her throne,
My dove, my undefiled is mine alone:
My dove—her mother's sole delight on earth;
The darling joy of her who gave her birth.
The damsels, as she passed, surveyed and blessed;
Courtiers and queens, and thus her charms confess'd:
'Say, who is she, o'er every beauty born,
Who thus advances lovely as the morn;
Fair as the moon, refulgent as the day,
August as heaven when all its planets play.'"

With respect to the notes, he who delights in the accumulation of parallel passages from different authors, will be abundantly gratified by the perusal; but they must appear too diffusive to the generality of readers. The writer seems to have frequented every walk of poetry, ancient and modern, European and Asiatic; and, though engaged in an honourable occupation, to reside in the bosom of the Muses. His annotations therefore we deem more ornamental than useful; to be rather flowers collected along the surface of classic literature, than precious stones dug from the mines of theological criticism, wrought into use and polished into splendour. He, however, has judiciously availed himself of the translations extant before him, and in doubtful or obscure places seldom fails to select the best explanations.

ART. CLXI. *Canterbury Tales. Vol. V. By Harriet Lee.* pp. 528. Price 8s. Wilkie and Robinſon, London. 1805.

THE preſent is the fifth octavo volume of Canterbury Tales preſented to the public, and bears to its predeceſſors a ſtrong family reſemblance. It is evidently derived from a pen whoſe fertility of invention is yet unexhauſted. Of the three tales in this recent volume, the Landlady's is indiſputably preeminent: yet, whether by careleſſneſs or deſign, from indolence or affectation, it has been prefaced by two tedious chapters, in which a prim citizen of London and two landladies of Weymouth are introduced, and in which the vapid dialogue, the meagre ſentiment and quaintneſs of ſtyle, are repulſive enough to deter any reader, leſs perſevering than ourſelves, from a farther peruſal. Why the author could have committed ſuch flagrant injuſtice againſt her own offspring, we know not; but, to reſcue Mary Lawſon from the prejudices which may have been thus excited againſt her, we preſent the following brief outline of her ſtory, to elucidate the ſubjoined extract. Mary Lawſon, of honeſt though humble parents, in the obſcure ſituation of a haberdaſher's ſhop at Briſtol, attracts the attention of Colonel Mandeville, and becomes the victim of his ſeduction. Penetrated with grief and remorſe, to evade the public diſcloſure of her ſhame ſhe leaves Briſtol, repairs to Mandeville's family ſeat, and introduces herſelf within the manſion as a ſoldier's widow, deſirous of obtaining employment. She here diſcovers that Mandeville is a married man, and that his wife is, like herſelf, far advanced in pregnancy. Mary's plan ſucceeds: ſhe is patroniſed by the family, and her own child dying, ſhe ſupplies the maternal functions to the ſon of Mrs. Mandeville. That lady ſoon dies; and her profligate huſband is ſummoned, by her mother, to attend her funeral. In this viſit he recogniſes Mary in ſilence, and ſhe continues to attend her infant charge, under the protection of its maternal grandmother. But the libertine paſſion of Mandeville revives, and Mary is again inſulted with his licentious addreſſes. Irritated by her reſiſtance, he menaces her with revenge.

"Driven to the laſt extremity, ſhe then poſitively declared her reſolution to quit the country, and find a ſituation elſewhere.—And where will you find a character? ſaid Mr. Mandeville, with a ſneer: he had little time for more, as the old lady's chariot drove up at that moment to the door. Remember, Mary, what I ſay to you, repeated he, emphatically, as he opened that of the parlour to let her out: 'a hint from me to Mrs. Selborne diſmiſſes

you, with disgrace, from the house: where, I say, will you then find a character?'

"It was not necessary to bid her remember the words; they were engraven in letters of fire, as it seemed to Mary, both on her her heart and her brain. 'Where, Mary, will you find a character?' exclaimed she, as she ran up into the nursery, and mechanically took the child in her arms; for it was her hour for walking with him round the grounds. 'Where will you find a character?' she continued repeating to herself, as she hurried on, without exactly knowing whither. Tears, caresses, and every thing that was afflicting, succeeded this tumult of resentment.—I cannot give an exact account of what followed, Sir; she never could give me one herself: but certain it is, that she continued to walk, till she reached Newcastle, and there, meeting by ill fortune with a small vessel bound for London, and in the very act of sailing, she gat directly on board, and, still carrying with her the precious child, was in a few hours many leagues out at sea. Now comes the fearful part of Mary's life! now comes the time when she strove to whiten by comparison! to use her little knowledge and experience in justifying a wicked action, and to say to herself, 'Why should I alone be upright in a worthless and cruel world!'—Mr. Mandeville, Sir, could no longer tempt, but his influence had corrupted her, and left her exposed to the temptation within.

"She was a total stranger in the vessel where she had taken a passage: indeed neither the child nor herself had ever been seen at Newcastle, nor was it probable that any living creature there could identify or give an account of them. The baby was in its night-clothes, for they dined late at Mandeville Park; consequently was no way remarkable for the fineness of its dress. She did not believe that Mr. Mandeville, after what had passed, would venture to seek her that evening in the nursery; and unless it was noticed that she did not return from her walk, the chances were that no enquiry would be made till the ensuing morning; for such had been her unremitting attention to the child, that it was very customary with her never to leave his apartment for a moment, when once she had put him to bed.

"All these, and a thousand thoughts besides, passed through her mind; but her whole care was for the baby: the very few minutes, as I may say, that preceded her embarkation, had been employed in providing for its comfort; and as, for security's sake, she had secreted her little wealth about her, in order to convey it to Durham, or elsewhere, there was no difficulty in securing the best accommodation. What past at Mandeville Park, when the loss of the child was discovered, or in what manner or time the discovery was made, I never learnt: no doubt every effort was used, by advertisement and enquiry, to regain the infant, but none could reach the ship's crew while they were at sea, and before either could come to their knowledge on land, things had so fallen out that no indications remained to guide the search. It was long before Mary knew any thing farther of Mr. Mandeville, and sorrowful was the day when

when ſhe did. The voyage was very rough, and Mary herſelf extremely ill; but the child did not appear to ſuffer in the leaſt. They were driven, by ſtreſs of weather, into a little port not very far from London, where ſhe made it her choice to land. A public carriage, which was ſtopt by mere accident, conveyed her to town; and thus, almoſt without premeditation on her ſide, was every clew loſt to thoſe who might have ſought for her. What Mary's feelings or thoughts were, in the interval that ſucceeded it, would be difficult preciſely to aſcertain. She was not without money, but ſhe had neither friends nor connection. Induſtry, Sir, is nevertheleſs a truſty auxiliary, and either finds or makes its way. By giving ſecurity, which her ſtock of money enabled her to do, ſhe contrived to get employment in a ſmall but creditable ſhop, not unlike that in which ſhe had lived with her aunt. Her readineſs and good qualities rendered her valuable wherever ſhe had an opportunity of making them known, as ſhe very quickly did. Her wants were few: ſhe had neither vanity nor pleaſure but in the child; and he, little fellow, grew and did well; while her exceſſive fondneſs for him made it impoſſible any one ſhould ſuſpect that ſhe was not its mother. He was no longer, indeed, at Mandeville Park, the heir of a fine eſtate, and waited upon by a numerous train of ſervants: but he had ſtill one ſervant, more anxious, more devoted than any he had left there: he had alſo the beſt of every thing, however plain: all her leiſure was employed, as he grew older, in teaching him the little ſhe knew either of writing, reading, or accounts. His health was ſtill tender and uncertain: ſhe watched him with the care of a mother, and the fatigue of a nurſe. No thought like ſelf-reproach, I believe, ever croſſed her mind with reſpect to his father: her heart was quite hardened towards Mr. Mandeville; and ſhe was perſuaded that Mrs. Selborne would grieve but little for the child when it was once out of her ſight. She ſhut her eyes deliberately to the paſt and the future, and determined to think only of the preſent day."

The remainder of this intereſting though mournful tale we will not anticipate; it is as moral as it is pathetic. Hard, indeed, muſt be that heart which is not touched by the diſtreſſes of Mary. The other two tales, the Friend's, and the Wife's, have little merit beyond eaſe and vivacity of ſtyle. They evince the facility and the reſources of modern fiction. In the literary ſphere, indeed, we are often perſuaded that the golden age of fancy—the *ſaturnia regna* of claſſical antiquity, muſt have recommenced. There alone is explored the *tellus inarata* of bardic ſong, the perennial ſoil, in which nature developes all her energies, and, by a latent principle of renovation, unceaſingly operates on the ſame materials. Happy, thrice happy, the author of modern times, were the ethereal velocity of his conceptions never arreſted by the intractable ſlowneſs of his pen—were his combinations never retarded by the inarti-

ficial arrangements of the preſs. By ſuch mechanical impediments is the era of literary perfectibility ſtill retarded—by ſuch unfortunate limitations is the author ſtill entrammelled, that, though he combines ideas faſter than he thinks, though, in this operation, he is no longer reſtrained by the ſtatutes of criticiſm, no longer obſtructed by the interference of taſte, yet ſo unrepealable is the tax of human labour, ſo inflexible the law of human deſtiny, that his printer muſt ſtill be ſubjected to exertion and to toil, and the volume, ſpontaneouſly protruded from his mind, without pain or care, muſt, in its typographical compoſition at leaſt, require the efforts of ſome patience and attention, ſome judgment and experience. The force of nature can no farther go; and the printing even of trifles light as air muſt ſtill remain an operoſe achievement.

ART. CLXII. *The Experienced Millwright; or, a Treatiſe on the Conſtruction of ſome of the moſt uſeful Machines, with the late Improvements: to which is prefixed, a ſhort Account of the general Principles of Mechanics, and of the Mechanical Powers; illuſtrated with forty-four Engravings. By Andrew Gray, Millwright.* 4to. pp. 73. Price 1*l.* 11*s.* 6*d.*

"THE object of this treatiſe is to exhibit, not only to the practical mechanic, but to the general reader, ſome of the more important and uſeful machines in that ſtate of improvement and perfection to which they have been carried by the ingenuity of the moderns; and thus to enable them to underſtand the nature and conſtruction of machinery on the ſame, or a ſimilar plan, as circumſtances may require." About one-third of the volume conſiſts of matter which relates to the general principles of mechanics; we have then elevations and brief deſcriptions of thirteen thraſhing-mills, driven either by wind, or water, or horſes;—of flour-mills; malt-mills; oil-mills; a ſaw-mill; a paper-mill, &c. &c.

It will not be diſputed that Mr. Gray's work may be uſeful to the practical mechanic who is capable of combining theory with his art; and it may afford conſiderable inſtruction to the young, who would make mechanics and the conſtruction of machines their ſtudy; but it may be doubted how far the volume can be intereſting to the general reader.

The introduction contains much uſeful information, well ſelected and arranged; but the account of the machines deſcribed is too ſcanty for any but perſons well acquainted with ſubjects of this nature, and for theſe a work leſs ex-

pensive would have been deemed amply sufficient. It is, however, deserving of notice, that the greatest part of the descriptions, given in this work, are taken from machines, the effect of which have been fairly tried and long approved; and the author adds, that "most of the machines represented are still employed for the different purposes for which they were originally erected." This, undoubtedly, is a great recommendation of the volume, because nothing is more deceitful than mere speculative knowledge in this branch of science; not that the principles of science are uncertain, but authors and inventors are too apt to omit some little thing in their theory, to overlook some point, on which perhaps the real excellence of the whole depends: when, however, theory is reduced to practice, and the experience of many years sanctions an improvement, and gives stability to an invention, then we have all that can be expected. On this account we do not wonder that Mr. G. should desire to give a sort of perpetuity to improvements which he deems highly important to the interests of society.

ART. CLXIII. *Essays, in a Series of Letters to a Friend, on the following Subjects: I. On a Man's writing Memoirs of himself. II. On Decision of Character. III. On the Application of the Epithet Romantic. IV. On some of the Causes by which Evangelical Religion has been rendered less acceptable to Persons of cultivated Taste. By John Foster.* In two Volumes. 12mo. pp. 507. Price 7s. Longman and Co. 1805.

THE very ingenious author of these volumes observes, in an advertisement, that "pieces so much in the manner of set compositions as the following," will, perhaps, be thought improperly denominated *Letters*. But they are, he says, so called because they were actually addressed to a friend. We know not that this explanation was necessary; for we do not perceive that the essays have lost any portion of their native interest, in consequence of their being published in this form. But if they had, the apology would evidently be bad; for a very little time and trouble would have sufficed to transform them from letters into regular essays. "They were written, however," he says, "with the intention to print them, if, when they were finished, the author could persuade himself that they deserved it;" and with some humour, he observes, that "the character of authors is too well known for any one to be surprised that he *could* persuade himself of this." To the class of readers he is not quite so complaisant as to that of writers.

writers. The latter are, indeed, ſuppoſed capable of being actuated by vanity and a confidence in their own powers; but the former are charged with downright malignity. "The general character of readers," ſays Mr. Foſter, "is alſo too well known, for an author to have any cauſe to wonder, if they are *delighted* to find out that he has deceived himſelf. He may be aſhamed," contiues the eſſayiſt, in a tone of highly ſarcaſtic irony, "if he has not benevolence enough to be gratified in thus knowing that his being deemed to have written ill, will not prevent him from giving nearly as much pleaſure to his readers, as if he were deemed to have written well."

With our author's good leave, we muſt frankly declare that we conſider this accuſation as equally injudicious and unjuſt. It is, ſurely, not very prudent conduct to hint to thoſe perſons on whom your ſucceſs in life depends, that you regard them as men devoid of principle, and who would be as well pleaſed to ſee you hanged as happy. This would not be a very likely method, we think, of ſecuring the friendſhip, or of increaſing the exertions, of your patrons in your favour. But we know not what ſhould have induced Mr. Foſter to inſinuate that the generality of readers are nearly as much delighted with an ill-written book as with a well-written one. The fact is indiſputably and notoriouſly otherwiſe. Individuals inſpired by private enmity, by envy, or ſpleen, may certainly, and often do, rejoice when the follies of an author expoſe him to contempt. But the great body, called the *public*, knows none of theſe paſſions. The public accordingly, either ſooner or later, never fails to aſſign, with the ſtricteſt impartiality, to every writer who ſolicits its attention, the preciſe place and ſtation to which he is entitled; and this conduct it will obſerve towards Mr. Foſter, notwithſtanding the ungracious nature of this remark. To the public an author is nothing but what his merits make him; and, as we profeſs to direct, in ſome degree, the taſte of that public, and to anticipate its deciſions, we ſhall proceed to deliver our opinion of this work, uninfluenced either by favour or diſlike. Of Mr. Foſter we know nothing. He has affixed no deſignation to his name, deſcriptive of his profeſſion, rank, or ſituation in life; and, of conſequence, our opinion can be formed on nothing but the intrinſic value of the volumes before us.

If the public ſhould judge of theſe volumes as favourably as we think that they deſerve, Mr. Foſter will have no reaſon to complain of its want of candour, or of its ingratitude. In fact, we have ſeldom peruſed any work with more lively ſatisfaction: though we do not perfectly adopt every ſentiment of the author, we conſider him as a very ſuperior writer. In the gifts

gifts of intellect nature has been kind to him; while her gifts have been cultivated and improved with care. His diſcernment is acute, and his obſervation profound. He has, manifeſtly, learned, in an eminent degree, the art of *thinking*; and he is any thing but deficient in another very uſeful and important art—the art of clothing his thoughts in a captivating dreſs. With a few exceptions, hardly worthy of being mentioned, this author's ſtyle is uncommonly excellent. It is chaſte, perſpicuous, ornamented, and elegant. Mr. Foſter's imagination is rich, but not too luxuriant. In the courſe of theſe eſſays we have met an almoſt inexhauſtible fund of pleaſing imagery, appropriate alluſion, and happy illuſtration, of which we ſhall occaſionally produce ſome ſpecimens. We ſhall only add, that, though ſomewhat prejudiced againſt the title of *Eſſays* (under which denomination ſo much intolerable nonſenſe is publiſhed), we had no ſooner begun to peruſe theſe volumes than we found our attention irreſiſtibly fixed on them; that we read them through at one ſitting; and that, when we arrived at the concluſion, we experienced a ſenſation of lively regret.

The author's firſt eſſay (in ſeven letters) regards chiefly the advantages which a man might derive from compoſing a written review of his own life. By this review he does not mean a trivial detail of all a man's thoughts, words, and actions; for, as he happily obſerves, "As well might a chronicle of the coats that a man has worn, with the colour and date of each, be called his life, for any important uſes of relating its hiſtory." (p. 5.) What he recommends, is "a clear, ſimple ſtatement, from the earlieſt period of recollection to the preſent time, of a man's feelings, opinions, and habits, and of the principal circumſtances, through each ſtage, that have influenced them, till they have become, at laſt, what they now are." (*ibid.*) From ſuch a retroſpect, we ſhould probably find our moral conſtitution compoſed of the contributions of many years, and events, conſolidated, by degrees, into what is called *character*. There may be natural ſtamina in the original frame, directing to particular tendencies; but the bulk of the materials are adventitious. A review of this kind would be highly uſeful. To a ſerious man it would furniſh the means of appreciating with accuracy the value of that part of his life which is paſt, and of regulating with wiſdom what yet remains of it. To endeavour to form a right eſtimate of ourſelves, has been recommended by moraliſts and divines, as a matter of incalculable conſequence. On this ſubject our author has the following fine reflections:

"The

"The elapsed periods of life acquire importance too, from the prospect of its continuance. A commencement small in itself may become important, as the introduction to a sequel that is grand. The first rude settlement of Romulus would have been an insignificant circumstance, and might justly have sunk into oblivion, if Rome had not, at length, commanded the world. The little rill near the source of one of the great American rivers is an interesting object to the traveller; who knows, while he steps across it, or walks a few miles by its side, the amazing length of its progress, and the immense flood into which it ultimately swells. So, while I anticipate the interminable duration of life, though in a changed form, perhaps through endless forms of change, and wonder through what unknown regions it is to take its course, the years that are past, and the moments that are now passing, assume a new and serious aspect. I cannot be content without an accurate sketch of the windings, thus far, of a stream which is to bear me on for ever. There is a mystic importance in this early part of a series of actions which is to have no end. It has a solemnity something like that which we may suppose to have accompanied the operations on board the ship of the first circumnavigator, on the day before his leaving the harbour."—(p. 6—8).

The author adverts to the difficulties which must occur in taking such a survey as he recommends, especially if it be not begun till late in life. But it is easy to distinguish, he says, "the great external elements, by the indefinitely varied influence of which we have been educated—instruction, companionship, reading, and attention to the state and manners of mankind." (p. 16.) On each of these he dilates considerably, with much good sense and impressive effect. And he beautifully observes, that "the formation of the character, from so many materials, reminds one of that mighty attraction which, on the hypothesis that the resurrection shall reassemble the same particles which composed the body before, will draw them from dust and trees, and animals, and ocean, and winds."(p. 42.)

"It would scarcely be expected," he subjoins, "that a being subjected to such anarchy of discipline, in which the endless crowd of influential powers seem waiting, each to take away what the last had given, should be permitted to acquire or to retain any settled form of character at all. It might be expected either to become a most incongruous creature, with contrary tendencies growing and acting in spite of one another, or to feel them confounded altogether into a state of blank neutrality. You may, therefore, justly wonder, that you have emerged from the infinity of miscellaneous impressions, a very marked and consistent character. And would you not wish to ascertain what prevailing principles in your mind conducted or impelled the process boldly across innumerable lines, in which other persons were variously proceeding, and amidst an im-

indescribable jarring conspiracy of causes which were operating, as well by the discordancy of their collective effect against *any* defined state of character, as by the individual tendency of many of them against *that* state to which your prevailing principles were still faithfully advancing you? Why did not the attractions of frivolity, by a simple influence, make you frivolous? Why did not frivolity and seriousness, presenting both their attractions at the same time, perplex you by the contrariety of impressions? Why did not the addition of several other qualities, mixing their influences confusedly with these, render the perplexity inextricable? From the distracting effect of such hopeless confusion, you could be saved only by the power of some commanding principles (or call them tendencies) fixed in your mind. What were these principles, whence did they come, and how did they acquire their ascendency? Did they dart from the sky, or spring from the earth? Were they conveyed in the instructions of the living, or whispered by the shades of the dead? Were they the dictates of an original determination and insuppressible impulse of your nature, or the result of some one class of impressions, repeated oftener than any other; or the indelible effect of some one impression of transcendent power? Whence did they come? How were they fixed in their power? This is the great secret in the history of character; for it is scarcely necessary to observe, that, when once the mind is come under the power of some predominant tendency, the difficulty of retaining the style of character is substantially over; because when a determining principle is become predominant, it not only produces a partial insensibility to all impressions uncongenial to itself, but has, at the same time, a power of continually augmenting its own ascendency, and attracting on itself, from every part of the surrounding sphere, exactly all those things, of which the impressions are of a nature to coincide with it, and confirm it; like the instinct of animals, which instantly selects, from the greatest variety of substances, those which are adapted for their nutriment. And sometimes circumstances, which seemed entirely of a counteractive order, are strangely seduced, by this predominant tendency, into an operation that confirms it, just in the same manner as polemics most self-complacently avow their opinions to be more firmly established by all that the opponent has objected."—(p. 42—45.)

Our author supposes a given number of persons, taken promiscuously, to write memoirs of themselves, and clearly to state the whole process by which their minds have been formed to their present state. If these narratives were read by a discerning judge of right moral principles, the result, he thinks, would be unfavourable to our species. He gives us the reflections which such a judge might make, on hearing successively the narratives of the misanthropist; the man who feels no anxiety to inquire whether the notions adopted by him, be well founded or not; the dull man, who fancies himself a poet and a wit; the projector; the antiquarian; the domestic tyrant; and, lastly, *the contemner of God.* This last daring

character is the subject of two letters, the fifth and the sixth, which are preeminently excellent. Our extracts from them must be partial and short; but the pious will read them with admiration and delight. Even the impious, we think, cannot rise from their perusal without feeling some pangs of compunction and remorse.

"If you were so unacquainted with mankind that this character might be announced to you as a rare or singular phenomenon, your conjectures at the process through which the mind had been conducted, would tend towards something marvellous. You might perhaps expect, for one thing, to behold the marks of an extraordinary antiquity, as the longest age would seem needful to have matured such supreme and awful heroism. Surely the creature that thus lifts his voice, and defies all invisible power within the possibilities of infinity (challenging whatever unknown being may hear him, and may appropriate that title of Almighty which is pronounced in scorn) to evince his existence, if he will, by his vengeance, was not, as yesterday, a little child, that would tremble and cry at the approach of an insignificant reptile.

"But, indeed, it is heroism no longer, if he *knows* that there is no God. The amazement then turns on that great process by which a man could grow to the piercing and immense intelligence that can know, or without matchless presumption assume, that there is no God. What ages and what lights are requisite for THIS attainment! This intelligence involves the very attributes of divinity, while a God is denied. For, unless this man is omnipresent; unless he is, at this moment, in every place in the universe; he cannot know but there may be, in some place, manifestations of a Deity, by which even *he* would be overpowered. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be that there is a God. If he cannot, with certainty, assign the cause of all that exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity by being one himself, he cannot know that the Being whose existence he rejects does not exist. But he must *know* that he does not exist, else he deserves ineffable contempt for the madness with which he firmly avows his rejection, and acts accordingly. And yet a man of *ordinary* age and intelligence may present himself to you, with the triumphant avowal of being thus distinguished from the crowd; and if he would describe the manner in which he has attained this eminence, you would feel a melancholy interest in contemplating that process of which the result is so portentous."—(p. 59–62.)

The author proceeds to describe the process by which, in various instances, this state of mind may be supposed to be produced. The following fine passage must not be omitted:

"Nothing

"Nothing tempts the mind so powerfully on as to have successfully begun to demolish what has been deemed to be most sacred. The soldiers of Cæsar, probably, had never felt themselves so brave as after they had cut down the Massilian grove; nor the Philistines, as when the Ark of the God of Israel was among their spoils. The mind is proud of its triumphs in proportion to the reputed greatness of what it has overcome."—(p. 67.)

The *practical* infidel who, without formally denying God in words, hardly ever thinks of him, is thus impressively addressed.

"What would be thought of the person who should be for many years in the company of the wisest and best man upon earth, and yet, all the while, progressively acquire the meanness, prejudices, and vices, of the lowest society with which he might be exposed, at intervals, to mingle? But you prove it possible to be a long train of years, in the same place with a God, and to feel but little more of the conforming emanations of his attributes, than if he were an insensible idol, confined in some temple of Asia. How have you been able? Obviously, as the immediate cause, through want of thought concerning him. And why did you not think of him? Did a most solemn thought of him never *once* penetrate your soul, while admitting the proposition that there is such a Being? If it never did, what is reason, what is mind, what is man? If it did *once*, how could its effects stop there? How could a deep thought, on so singular and momentous a subject, fail to impose on the mind a permanent necessity of frequently recalling it; as some awful or magnificent spectacle will haunt you with a long recurrence of its image, even if the spectacle itself were seen no more?

"Why did you not think of him? How could you estimate so meanly your mind, with all its capacities, as to feel no regret that an endless series of trifles should seize, and occupy as their right, all your thoughts, and forbid them the leisure, the ambition, or the piety, of going on to the Greatest Object? How, while called to the contemplations which absorb the spirits of Heaven, could you be so patient of the task of counting the flies of a summer's day?

"Why did you not think of him? You found yourself irretrievably in the hands of some Being extraneous to yourself; was it not an equal defect of curiosity and wisdom, to indulge, amidst this *abandonment* [subjection] to his power, the careless confidence that sought no acquaintance with his nature and his dispositions, nor ever anxiously inquired what conduct should be observed towards him, and what expectations might be entertained from him? You would have been alarmed to have felt yourself in the power of a mysterious stranger of your own feeble species; but let the stranger be omnipotent, and you cared no more!

"Why did you not think of him? One would deem that the thought of him must, to a serious mind, come second to almost every thought. The thought of virtue would suggest the thought of both a law-giver and a rewarder; the thought of crime, of an avenger; the thought of sorrow, of a consoler; the thought of any inscrutable

myſtery, of an intelligence that underſtands it; the thought of an immenſe ſcene of operations far above the agency of man, of a ſupreme agent; the thought of a human family, of a great father; the thought of all being, of a Creator; the thought of life, of a preſerver; and the thought of death, of a ſolemn and uncontroulable diſpoſer. By what dexterity, therefore, of irreligious caution did you avoid preciſely every track where the idea of him would have met you, or elude it if it came? And what muſt ſound reaſon pronounce of a mind which, in the train of millions of thoughts, has wandered to all things under the ſun, to all the permanent objects, or vaniſhing appearances in the creation, but never fixed its thought on the Supreme Reality? never approached, like Moſes, 'to ſee this great ſight?'"—(p. 77—81.)

Mr. Foſter ſpeaks with great, but deſerved, ſeverity, of thoſe numerous hiſtorians of their own lives, who are not aſhamed to expoſe the whole cargo, not only of their moſt inſignificant actions, but of their follies and their vices, to the eye of the public. With a few of his obſervations on this common nuiſance, we ſhall conclude our extracts from this maſterly Eſſay.

"Men who can gaily laugh at themſelves for ever having even pretended to goodneſs; men who can tell of having ſought conſolation for the ſorrows of bereaved tenderneſs in the receſſes of debauchery; men whoſe language betrays that they deem a ſpirited courſe of profligate adventures a much nobler thing than the ſtupidity of vulgar virtues, and who ſeem to claim the ſentiments with which we regard an unfortunate hero, for the diſaſters into which theſe adventures led them; venal partiſans, whoſe talents would hardly have been bought, if their venom had not made up the deficiency; profane travelling coxcombs; players, and the makers of immoral plays—All theſe can narrate [*relate*] the courſe of a contaminated life with the moſt ingenuous effrontery. Even courteſans, grieved at the exceſs of modeſty by which the age is afflicted, have endeavoured to diminiſh the evil, by preſenting themſelves before the public, in their narratives, in a ſtyle very analogous to that in which the Lady Godiva is ſaid to have conſented, from a motive of elevated virtue, to paſs through the City of Coventry. They can gravely relate, perhaps with interminglcd paragraphs and verſes of plaintive ſenſibility (a kind of weeds, in which ſentiment without principle apes and mocks mourning virtue), the whole naufeous detail of their tranſitions from proprietor to proprietor. They can tell of the precautions for meeting ſome perſon of diſtinction, in a manner that ſhould not ſubject him to the reputation of ſuch a meeting; the hour when they croſſed the river in a boat, the arrangements of money, the kindneſs of the gentleman at one time, his contemptuous neglect at another, and every thing elſe that can turn the compaſſion, with which we deplore their firſt misfortunes and errors, into abhorrence at the effrontery which cannot be content without proclaiming the commencement, ſequel, and all, to the wide world.

"With

"With regard to all the classes of self-describers, who thus think the publication of their vices necessary to crown their fame, one should wish [that] there were some public mark and brand of emphatical reprobation, to reward this tribute to public morals. Men that court the pillory for the pleasure of it, ought to receive the honours of it too, in all those contumelious salutations which suit the merit of vice grown proud of its impudence. Those that glory in their shame should, like other distinguished personages, 'pay a tax for being eminent.' Yet, I own, the public itself is to be consulted in this case, for, if the public welcomes such productions, it shews [that] there are readers who feel themselves akin to the writers; and it would be hard to deprive congenial souls of the luxury of their appropriate sympathies. If such be the taste, it proves that a considerable portion of the public *deserve* [deserves] just that kind of respect for its virtue, which is very significantly implied in this confidence of its favour.

"One is indignant at the cant pretence and title of *Confessions*, sometimes adopted by these narrators of their own disgrace, as if it were to be believed that the oppression of penitence and humility would ever incite men to call indefinite thousands (for they would be severely mortified that only a small number of readers should see them thus performing the work of self degradation, like the fœtid heroes of the Dunciad, in a ditch) to witness the disclosure of successive reasons why those thousands should despise or abominate them, and with the wish to draw on themselves these just sentiments. No; this title of Confessions is only a nominal deference to morality, necessary indeed to be paid, because mankind never forget to insist that the *name* of virtue shall be devoutly respected, amidst those very corruptions on which these writers place their reliance for toleration or applause. This slight homage being duly rendered, and occasionally repeated, they trust in the character of the community, that they shall not meet the kind of condemnation (and they have no desire for the kind of pity) which would strictly belong to criminals; nor is it any part of their penitence to wish that society may become better by the odious repellancy of their example. They are glad [that] the age continues such, that even *they* may have claims to be praised; and honour of some kind, and from some quarter, is the object to which they aspire, and the consequence which they promise themselves. Let them once be convinced that they make such exhibitions under the absolute condition of subjecting themselves, irredeemably, to opprobrium, as, in an ancient city of the pagan world, a rage for suicide was deterred by a law to expose the body of each perpetrator in naked ignominy, and those literary suicides will be heard of no more."—(p. 106—111.)

The second Essay, on Decision of Character, comprehends six letters. From what our readers already know of Mr. Foster, they will expect it both to contain good sense, and to inculcate good principles; nor will they be disappointed. It

is not, perhaps, altogether so interesting as that from which we have quoted so largely; but it displays the most unequivocal marks of a thinking, cultivated, and moral mind. We could select from it many beautiful passages; but we must not forget to what limits we are confined. The following, however, is so striking an instance of what may be effected by decision and firmness, that we find ourselves irresistibly impelled to insert it.

"You may recollect the mention, in one of our conversations, of a young man who spent, in two or three years, a large patrimony in profligate revels with a number of worthless associates, who called themselves his friends, and who, when his last means were exhausted, treated him, of course, with neglect or contempt. Reduced to absolute want, he one day went out of his house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was, that all these estates should be his again. He had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so despicable a trifle, and resolved absolutely not to spend, if he could help it, a single farthing of whatever he might obtain. The first thing that drew his attention was a heap of coals shot out of carts on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labour; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink, which was given him. He then looked out for the next thing that might chance to offer, and went, with indefatigable industry, through a succession of servile employments, in different places, of longer and shorter duration, avoiding, as far as possible, the expence of a penny. He promptly seized *every* opportunity which could advance his design, without regarding the meanness of employment, or the degradation of appearance. By this course, he had gained, after some time, money enough to purchase, in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily, but cautiously, turned his first gains into second advantages; retained, without a single deviation, his extreme parsimony; and thus advanced, by degrees, into larger transactions and incipient wealth. I did not hear, or have forgotten, the continued train of his life; but the final result was that he more than recovered his lost possessions, and died an inveterate miser worth 60,000*l.* I have always recollected this as a signal instance, although in an unfortunate and ignoble direction, of decisive character, and of the wonderful effect which, according to general laws, belongs to the strongest form of such a character." (p. 153—156.)

In

In the courſe of this Eſſay, our author pays a high but well deſerved, compliment to the memory of the illuſtrious philanthrophic Howard. But we are not altogether diſpoſed to join with him in the eulogy which he pronounces on Whitefield, who is cited as "a *noble* inſtance of this attribute of the deciſive character."—(p. 160.) The zeal of Whitefield was, indeed, indefatigable, and his labours immenſe; but his zeal was not according to knowledge, and his labours were productive of very bad effects. Allowing him to have been ever ſo ſincere, and ever ſo diſintereſted, we never can approve the conduct of the man who, in order to excite religious impreſſions, delighted to terrify his hearers into madneſs, who ſpent his life in ſpreading the wildeſt enthuſiaſm, and who ſo far forgot the ſpirit of the goſpel as to ſpurn at every lawful authority, and to uſe his utmoſt efforts for the promotion of SCHISM. George Whitefield was, certainly, not deficient in energy; but we cannot conſider him as either a great or reſpectable character.

[*To be continued.*]

ART. CLXIV. *Poems: dedicated by Permiſſion to her Grace the Ducheſs of Mancheſter. By Henry Fox Cooper.* 12mo. pp. 104. Cadell and Davies, London. 1805.

WE apprehend, from the peruſal of theſe poems, that their author is not only deſtitute of ears, but alſo of thoſe uſeful appendages to the hands, thumbs and fingers. Our opinion on this head is founded on the following circumſtance, that his verſes are not only dreadfully vicious in point of accent, but alſo frequently deficient, and ſtill more frequently redundant in number of ſyllables, which latter fault might have been remedied by the proceſs which a certain facetious pædadogue of our acquaintance was wont to call "digital notation." For inſtance, in a ballad intended to be written in the meaſure of "Twas when the ſeas were roaring," he introduces the following addreſs to the ladies:

"I'll uſher to your ſweet eyes,
Your ears alſo ſhall taſte
The ſpecific 'gainſt ſurpriſe,
And being left to waſte."

His ſonnet on the Deſerter commences with a line long enough in all conſcience to make a figure in Mrs. Harris's Petition:

"Guarded between four centinels with pointed ſteel."

In the "Kiſs of Love," too, we find ſome curious hypermeter verſes. Indeed this compoſition is diſtinguiſhed by ſo much

originality of thought and expreſſion, that we cannot reſiſt the temptation of tranſcribing it, for the amuſement of our readers:

"SONNET.

"THE KISS OF LOVE.

"My love's beſt gift ere nuptial rites proclaim,
The veſted right to taſte more mellow joys,
How do I prize thee when no breath annoys;
And damps the pleaſure ſpringing from thoſe lips.
Whence from the touch my ſoul rich nectar ſips,
And pale-ey'd tremor ſeizes all my frame.
More ſweet to me thou ſoftly yielded kiſs,
Thy ſpicy odour to my heart ſuch bliſs
Conveys, that I'll not looſe thee—therefore lie conceal'd
Within thy ſecret cell, nor think to be reveal'd.
Thou'ſt raiſed ſo ſweet a tumult in my breaſt,
That nought but Hymen e'er can ſet at reſt.
Oh, thou delicious prize! the beſt gift from my love,
Ere nuptial rites more mellow joys ſhall prove."—(p. 57.)

In this ſonnet we know not which to admire moſt, the perſonification of "pale-eyed tremor," or that of the kiſs "concealed within its ſecret cell." The idea of Hymen ſetting amorous tumults at reſt, the ladies will perhaps regard as rather too ſarcaſtic; but they will probably agree with Mr. C. in prizing a ſalute from a lover whoſe gentle ſighs would not annoy their olfactory nerves. We feel the more confidence in hazarding this conjecture, as we recollect the reſpectable authority of Roſalind, "I would kiſs as many of you as had beards that pleaſed me, complexions that liked me, and breaths that I defy'd not."

ART. CLXV. *A Hiſtorical Relation of the Plague at Marſeilles, in the Year* 1720. *Tranſlated from the French by Anne Plumptree: with an Introduction and a variety of Notes by the Tranſlator.* 8vo. Mawman, London. 1805.

THIS volume compriſes 384 pages, is divided into 24 chapters; an appendix containing two medical reports, two mandates of the Biſhop of Marſeilles, and two briefs of the Pope addreſſed to the ſame biſhop. The work exhibits a picture, taken on the ſpot, of a ſcene the moſt diſtreſſing that occurs in ſocial life. The repreſentation is made by a hand, and the ſeveral facts appear faithfully detailed. Productions as the preſent are well calculated to have a moral influence upon the public mind, upon magiſtrates,

and the medical profeſſion. It ſhews, by the narration of dreadful conſequences, the neceſſity for vigorous precautions wherever the plague appears; and the arduous taſk then devolving on magiſtrates, to govern the people, by the aid of profeſſional meaſures, with unceaſing and unrelenting aſſiduity. This hiſtory awakens the reader to thoſe fatal miſtakes into which the inhabitants of large cities, unaccuſtomed to peſtilential diſeaſes, are liable to fall; it ſhews the folly of ſuperſtitious interference on ſuch occaſions, the vices and infirmities of medical men, and the ſtill more ſhockingly wicked propenſities of the abandoned in times of diſtreſs. The phyſician may glean much uſeful information from this work, if he values the moral relations of his practice, or the dreadful reſponſibility thrown upon him during the prevalence of ſuch calamities.

The tranſlation is put into neat intelligible language, and its information is of that kind as to create ſurpriſe that it has not before appeared in print.

We ſubjoin the following ſpecimen from "Chap. xii. p. 122. State of the city."

"Hitherto the city had appeared deſerted; it ſeemed as if all the inhabitants had quitted it, and not a ſoul remained there. This ſolitude was yet more ſupportable than the ſpectacle of ſuch a number of ſick and dead as now in a few days filled all the ſtreets and public places. Many cauſes combined to produce an effect ſo horrible.

"The hoſpitals, as we have already remarked, were wholly inadequate to the reception of ſuch numbers. The poor, thus left without a retreat, and deſtitute of every thing at home, deſcended into the ſtreets, either to excite the charity of their neighbours, or in the faint hope of finding a refuge in the hoſpital. Many perſons, not in a ſtate of want, but who lived alone without a family, without a ſervant, ſeeing themſelves likely to periſh, deprived of all ſuccour, came alike into the ſtreets, in hopes to find there what they muſt expect in vain at home. The ſame was the caſe with thoſe who remained the laſt of a family: left alone, after having given ſuccour to the reſt, their only hope was in expoſing themſelves in ſuch a ſtate of ſuffering to the viciſſitudes of the weather in the open air. Another deſcription of unhappy victims, and whoſe fate was the moſt deplorable of all, was, will it be believed? ought I to relate it? the children of parents in whom the fear of the evil had ſtifled every ſentiment of nature. Inhumanly turned into the ſtreets, with nothing but miſerable rags to cover them, they wandered about helpleſs and forlorn, while the parents, by this barbarity, became the murderers of thoſe to whom not long before they boaſted to have given life. All theſe poor wretches brought nothing with them into the ſtreet but a little pitcher, a porringer, and ſome wretched rag, ſuch as an old blanket or ſomething ſimi-

lar,

lar, to cover them. With this miſerable equipage, they crawled on as far as they could; ſome fell after a few ſteps; others, ſtopping to reſt continually, by this means got at length to the place they ſought. They laid down on the threſhold of a door, or on a ſtone bench before ſome ſhop, or under the ſhelter of the awning before it. But even theſe aſylums were ſoon denied them. Every one feared the approach of a perſon infected, and drove them from their houſes, throwing dirty water or the lees of wine on the threſhold and on the pavement, to prevent their remaining there. Thus driven from the ſtreets, they had no recourſe, but to ſeek refuge in the ſquares and market-places."

ART. CLXVI. *Culina famulatrix Medicinæ; or, Receipts in Modern Cookery, with a Medical Commentary. By A. Hunter, M. D.* 12mo. pp. 235. Price 4s. Mawman, London. 1804.

BY the immutable neceſſity of things, our dependence on the material world is inevitable; and whatever philoſophers may have advanced concerning the dignity of the ſoul, and its independence on the body, yet, without "the ſolid pudding," the "empty praiſe" is a very meagre ſort of ſatisfaction. The ſpeculative declamation of the Atlantis and the Oceana muſt yield to the more ſolid and ſubſtantial materials of "Mrs. Price's Art of Cookery." Thoſe books which tend to render exiſtence more expeditiouſly commodious have their praiſe: yet a treatiſe on luxury is no more to be commended, than a maſter who teaches the art of eating ſoup is to be encouraged. In theſe degenerate days, when every external object informs us that we no longer rove in antediluvian libertiniſm, when our luxuries undergo a daily abridgement by taxation, when the budget but too truly "paſſim rivis currentia vina repreſſit;" any work which excites an appetite that cannot be gratified at a legal cheapneſs, by even the flavour of pig, (though the alderman may linger about the author's frontiſpiece as the birds flew to the grapes of the Grecian artiſt), ſuch a work ſurely ought to have been confined to the Luculli among the author's friends: here he would have had his proper ſhare of approbation and pig; here he would have experienced thoſe delicacies which he has at once contributed to "*eſtabliſh* and *adorn*:" and if the converſe of the rule,

"neque lex eſt juſtior ulla
Quam necis artifices arte perire ſuâ,"

be true, here he would have exclaimed with as much vehemence on the outſide of his pig, as the Sicilian inventor in the inſide of his bull, and would have found a ſeaſoning more adapted

adapted to his taſte and feelings. As we are not always able to aſcertain the merit of theories by practice, (eſpecially when the latter is attended with an expence with which we are rarely acquainted) we reſign our opinion to the ſcientific taſte and culinary ſuſceptibility of thoſe for whom the work was intended. "Thoſe beſt can" pleaſures "paint who feel them moſt."

ART. CLXVII. *An Eſſay on a peculiar eruptive Diſeaſe, ariſing from the Exhibition of Mercury; illuſtrated with Caſes taken at the Weſtmoreland Lock Hoſpital, Dublin. By George Alley.* pp. 80. 8vo. Price 4s. Cadell and Davies, London. 1804.

ART. CLXVIII. *A Deſcription of the Mercurial Lepra. By Dr. Moriaty.* pp. 64. 12mo. Gilbert and Hodges, Dublin.

AS theſe works are intended to give a deſcription of the ſame diſeaſe, we have conſidered them under the ſame article. The accounts delivered by theſe gentlemen will be found to differ in no inconſiderable degree, both in their hiſtory and treatment. Mr. Alley, who ſtates that his deſcription has been drawn from caſes which have occurred in the Weſtmoreland Lock Hoſpital, within the laſt four years, fixes the period of deſquamation, in the ordinary courſe of the diſeaſe, on the fourth day, while Dr. Moriaty, on the other hand, extends its duration to the tenth or fourteenth day. Mr. Alley recommends the application of bliſters and the ſavine ointment; Dr. Moriaty thinks they ought never to be uſed, unleſs under peculiar circumſtances. Mr. Alley has divided his ſubject into two ſpecies, the mild and malignant; Dr. Moriaty has divided it into three ſtages, the eruptive, deſquamative, and incruſted. Such general diviſions being, in moſt caſes indefinite, and rather ſuited to the convenience, or theory of the writer, than expreſſive of any well-marked difference in the phænomena themſelves, can hardly be conſidered as objects of criticiſm. The general deſcriptions however, which theſe gentlemen have delivered, differ ſo widely in their ſenſible and obvious appearances, that every well-informed reader will feel himſelf diſpoſed to ſuſpect that they have either deſcribed different diſeaſes, or that they have poſſeſſed few opportunities of ſtudying that which they have undertaken to delineate. Many years ago, we think as early as the year 1784, Mr. Pearſon, ſurgeon of the Lock Hoſpital in London, firſt gave the account of this peculiar eruption, in his ſurgical lectures. We do not preſume to ſay that either of theſe gentlemen have ſeen an imperfect tranſcript of his lectures

tures on lues venerea, and have from thence been induced to deſcribe a diſeaſe they had hardly ſeen; but, from whatever ſources their knowledge has been derived, we ſhould have ſome heſitation in recommending either of their productions as a ſure guide to the diagnoſis and treatment of this peculiar eruption.

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